

GOODNES;  
*The blessed mans Badge:*

OR  
Gods Character stampt on  
mans Conscience.

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*In two Sermons before the  
most excellent Prince  
Charles.*

By *Richard Myddleton* his High-  
nesse Chaplayne.

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*Psal. 145.9. The Lord is good to all,  
and his mercies are ouer all his workes.  
Aug. It is the summe of all Religion, to  
imitate him thou doest wor-shippe.*

LONDON:  
Printed by *Nicholas Okes*, 1619.



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Aug. 11. in the presence of all Religions, is  
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TO  
THE NOBLE  
and Vertuous Lady,  
*the Lady Olyffe Sta-*  
*pylton, the continuance*  
*of all graces here, and*  
*the fruition of e-*  
*ternall happines*  
*in Heauen.*

*Right worthy Lady :*



Iue mee leaue,  
I beseech you, to  
presēt your bet-  
ter Worth with  
this lowe ad-  
dressement of my loue. Lit-  
tle, I confesse, is the value of  
paper presents, and of so  
much the lesse account, by

## *The Epistle*

how much our age hath made  
the number of bookes to bee  
the medicine or purgation  
of idle or distempered  
braines; and medicine, I wish  
that truely I might haue sti-  
led it.

But bookes, which should  
be as Apothecaries shoppes,  
and wise Phisitions store-  
houses, furnished with all  
manner of remedies for sick  
and diseased Soules, are ma-  
ny times, banes to the Soules  
and pests to the bodies of the  
readers, whilst the subiects  
handled in them, are fitter to  
be suppressed then printed.

Mine, I dare not commend  
to be such as it should be, be-  
cause it is mine : but thus  
much I presume to warrant,  
that had the worthinesse of  
the matter beene so happy  
to



## *Dedicatorie.*

to light in a hand, skillfull to  
discipher the true price and  
pretious value of that good  
man which is the ground of  
my discourse, I might right-  
ly haue said of it, as the good  
king spake of *Goliaths* sword,  
there is none to that, giue it  
me.

2. Sam. 21.  
9.

The least birds haue euer  
the sweetest voyces, and this  
small grayne of goodnesse,  
which is the *All* of man, thus  
hammered out into all the  
fayre wreaths of golden gra-  
ces to adorne the Soule, will  
(I doubt not) finde accep-  
tance with all sorts, who are  
not altogether auerse from  
goodnesse, louing the foolish  
new fangled dressings of the  
vaine world better, then the  
graue & rich ornaments of a  
sanctified Soule.

## *The Epistle*

To your Ladishippe is this labour due from mee, who haue been long acquainted with as great a measure of goodnesse in you, as I shall euer hope againe to finde in any. Your godly patience in great, and greatest extremities, your sweete and discreete deportments, your vertuous disposition to all goodnesse, your labour to performe that which is the Soule of all Religion, euen goodnesse, which is all that is desired of a man, hath encouraged mee to dedicate this good Man, or man of goodnesse, to your goodnesse, as not thinking it fit to diuorce those so happily ioyned together.

Wherein forgiue mee Madam, I pray, this error  
in



## *Dedicatorie.*

in ioyning a dead and imaginary man to a liuing and a gracious Lady, which I could not auoide, being disappointed of such a liuing man for such a Woman. Yet doubt I not, such is your noble disposition, but that which once had the gracious care of a most Godly, and excellent Prince to entertaine it, shall gaine the noble and louing hand and heart of a vertuous Lady, to well-come it; and then haue I my desire, though the tooth of enuy bite neuer so deepe.

Howsoener it fall out, this I haue aduentured on for the common good, but chiefly for the freeing of my selfe in part from the iust imputation of vnthanke-  
A 4 full-



## *The Epistle Dedicat.*

fullnesse, who owing so much respect to your Ladyshippe, must craue to haue this little peece of Coyne laide vppe in your Closet, as an acknowledgement of a greater debt. In the meane time, I shall euer pray, that your Ladyshippe may haue the hope of the Saints who liue, and the happines of the righteous diseased who rest from their labours; which with all Earthly blessings conducing thereunto, our good God for his mercies sake in Christ assure and multiplie vpon you, and yours to the full, a vpon him who will euer be

*Your Ladyshippes true friend  
to command,*

Richard Myddleron.



# GOODNES,

The blessed mans  
Badge.

PRO. 29. 22.

*That, that is to be desired of a  
man is his goodnesse, or the de-  
sire of a man is his kindnesse.*



S there are various  
and diuerse ren-  
drings of these  
wordes, so there  
are diuerse con-  
clusions arising from them. For  
first, some readethem thus, There  
is nothing that a man (chiefly a  
rich man) should so much desire,  
as to doe good from the heart:  
and what can be gathered hence,  
but that rich & great men ought



2

to be good men aboue all others? Secondly, some thus: *Concupiscentia hominis, misericordia eius*; Gods mercy is mans desire; referring the Pronoun, his, vnto God, of whom *Salomon* had spoken before: man desiring nothing in the world so much, as to haue God to be mercifull to him: and what can be gathered hence, but that it is the Lords mercy we are not consumed? Thirdly, some thus: *Desiderium hominis est misericordia eius*; The desire of man is to haue mercy on others: referring the Pronoun, his, vnto man. For man ought aboue all things to delight in mercy to man; seeing our Saviour saith, I will haue mercy, not sacrifice; & commands man to bee mercifull, as our heavenly Father is mercifull. And very iust it is, that those who haue receiued much mercy, shew much vnto others: and ha-  
 uing an hundred thousand talents  
 forgiuen them, should forgiue an  
 hundred pence to others. And

Lam. 3. 22

3

Mat. 9. 13

Luk. 6. 36

8, 24

what



what can be gathered hence, but that there is no good in him that is not mercifull? Fourthly, others do giue this sence of them; that many men desire to seeme mercifull and good: and what can be gathered hence, but that there are more hypocrites then good men in the world? Lastly, Saint *Ierom* and others collect this sence; that the poore man is mercifull, and compassionate towards others, out of the experience of his owne wants, according to that of *Dido*, *Non ignara mali, miseris succurrere disco*, My owne wounds haue taught mee to consider others woes. And what can be gathered hence, but that there is most true goodnesse, where are least goods? But the best sence is, that goodnesse, that is to say, to liue holily and godly, and to doe good to others, is the whole duty of man: as the wise Preacher hath well exprest it, Feare God and keepe his commandments: for this is the whole du-

ty of man.

Albeit I may seeme at the first blush, to haue layd my foundation in a barren soyle, since goodnesse hath so little ground in this world ; yet I will labour to bring timber and materialls out of my Text, to make the building, though not very beautifull, yet (I am sure) very profitable, which is the scope of my proiect in this little frame.

The structure of which little building stands vpon foure columnes or pillars. The first is a duty, goodnesse. The second is the generality of the requisition of it at our hands ; for no man is exempted from this duty ; in that he saith, indefinitely of a man, not this or that man, respectiue.

The third is the persons desiring this duty at our hands : that, that is to bee desired ; not that, that this man, or that desires, not that our friends onely doe desire ; but that, that is to bee desired : that is, that, that all the things of the world



worlde desires of a man, is his goodnesse. For first, all that our good God for all his goodnesse to vs desires at our hands, is but goodnesse. Secondly, all that the Angels desire of vs, is but goodnesse. Thirdly, what all men desire of vs, is but goodnesse. Fourthly, what our selues desire of our selues, is but goodnesse. Fifthly, what all the creatures of the world doe desire of vs, is but goodnesse. The fourth pillar, is the reason, enforcing this most excellent dutie of goodnesse. And in the Text, I finde fixe veines of perswasion full of pregnant reason to enforce it. The 1. is, *Facilitas officij*, The facility of the dutie: in that it is but one duty, in which all other duties are performed. The 2. is, *Necessitas officij*, The necessity of the dutie: the bond and obligation whereby we are tied to doe this duty vnto all: namely, to God, to the holy Angels, to all men, to our selues, and to the creatures; to all which  
we



we are by many and many obligations bound, but vnto God in an infinite obligation: in that he saith, that, that is to bee desired of a man. The 3. is, *Modus officij*, The manner of the seeking of this dutie at our hands: it is desired, besought, intreated, begged, by all sweet meanes sought for: whereas, it might haue been commanded. The 4. is, *Tempus officij*, The time when this duty is to bee performed. It is euen now to be desired, whilest wee liue heere, whilest wee are in health, whilest the voyce of the Turtle is heard in our Land, whilest we enioy these many and vnspeakeable blessings of peace, plenty, & the running ouer of our cup. The 5. is, *Familiaritas officij*, The familiarity and naturalnesse of the duty, seeing goodnesse is such, as that no creature, (much more man) but hath a particular goodnes in it selfe. Lastly, *Excellentia officij*, The dignity and excellency of the duty: in that hee sayd

sayd, *quod*, that, euen that excellent duty of goodnesse, and nothing else but that, nor power, honour, riches, wisdom, knowledge, and the like, but goodnesse.

If I might be so happy to lead your worthy and prudent eyes to beholde all the roomes of this little frame at this time, I should reioyce: if not, I will leaue the rest to cast your gracious eyes vpon, when you please to come this way next.

The first columnne or pillar is the duty it selfe, *Bonitas*, Goodnesse. Where I beseech you giue me leaue to vse these few quærees. 1. What this goodnesse is. 2. Why goodnes is desired at our hands before greatnesse, power, honour, riches, vnderstanding, wisdom, knowledge, and the like excellent things: or rather, why this & not any of them at all else, which yet are so much desired and sought for by vs. 3. How can goodnesse be so desired of all,

and

I

I

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and practised of so few. To which I wil adde a fourth quare, *An sit bonitas*, Whether there bee any such thing as goodnesse, and where it is to be found.

I The first is *quid*, what is this goodnesse. And well may we enquire what it is, that is so great, and yet so little. So great, that it includes all our duties to God, to man, to the creatures; and yet so little, that it cannot bee found amongst any of our duties: so great, that it cannot enter in at the gates of our Cities, Townes, Houses, or Churches: so little, that it cannot be found in any of them. That deuout and good Father speaking of a good conscience, saith, that it is *Maximum in minimo*; The greatest thing that can be, in the least roome that can be. For in the heart of a good man, which is a very little thing, is found a good conscience, which is the greatest thing in the world. And herein, it is contrarie to the euent of them that digge for precious

Ber.



cious mynes of golde and filuer,  
for they finde *Minimum in maxi-*  
*mo*, a little gold or filuer in a great  
lumpe and masse of lead, or other  
mettall. But in the hart of a good  
man, that is so little, it will not  
giue a Kite his breake-fast, is  
*Maximum in minimo*, The greatest  
thing that can bee, in the least  
roome that can be, that is, a good  
conscience, goodnes it selfe, that  
delights both God and man.  
Therefore no maruell seeing  
goodnesse so great, if it hardly  
get into so narrow a roome as  
mans heart.

But I must tell you what this  
goodnesse is. Wee may say of  
goodnesse, as the learned say of  
God: that hee onely can bee  
knowne *Per viam remotionis*:  
namely, that he is not the heauen,  
nor the earth, nor the Angels, nor  
the spirits, nor any thing that we  
see: so goodnesse it is not Maie-  
sty and power, it is not riches and  
pleasure, it is not birth or beauty,  
it is not prudence & knowledge,  
nor

Gen. 19, 20

nor is it any thing whereof wee haue most plenty, though it bee more worth then all these greatnesse: But wee may say of it truly, as *Lot* sayd of *Zoar*, Is it it not a little one, and my soule shall liue? I will then aduenture to say, that goodnesse is a vertue, whereby we communicate to others, all the good things that are in vs, or belong vnto vs, for their good. This definition, I grant, is too narrowe for goodnesse, for it deserues a larger roome then definitions afforde: yet if I should inlarge it neuer so much, I should scarcely get any one within the ring of it.

Now this goodnesse doth either respect the body, or the minde. Goodnes concerning the minde or soule of man, is to labour, partly by counsell, partly by example of life, to gaine the soule of our brother to god: and to this goodnesse, are these actions required. 1. To admonish the vnruely. 2. To comfort the distre-



distressed. 3. To beare with them that are weake. 4. To be patient towards all men. Of these foure Saint *Paule* hath giuen vs these precepts. 5. To chastice the obstinate. 6. To pray for all men of what condition soeuer. According to that olde verse; *Consule, castiga, solare, remitte, fer, ora.* Goodnesse respecting the body, consists in many actions. Namely in those foure which our Sauiour commands, to feed the hungry, cloath the naked, lodge the stranger, visite those sicke and in prison. 5. To bury the dead. 6. To lend liberally and freely to the decayed and imprisoned. All six duties included in this verse: *Visito, poto, cibo, redimo, tego, colligo, condo.* So then wee see what this goodnesse is, and in what & how many actions it stands. First then, if you aske mee wherein we must shew this goodnesse: I answere, in all the gifts and graces of body and minde, in our temporall goods and liues also, if neede so require.

1. Thes. 5,  
14

Mat. 25,  
35, 36  
2. Sam. 2  
Deut. 15;  
7, 8.

1. Ioh. 3.

Ph. 4

require. Secondly, if you aske me, why wee must shew this goodnesse. I answere : because we are all members of one body ; and stand in neede of mutuall helpe and comforts , without which, neyther the body, nor members could continue in any perfect health.

But I may goe a degree or two higher, and doe no iniury vnto goodnesse. And then I may say, that it is fully conteyned and expresse in these two words : *Pietas, & Probitas*, piety and honesty. That, is exercised in diuine things : this, in humane. These are the two golden pillars of all goodnesse. These are the two glistering torches, that doe light vs to eternall happinesse. Wouldest thou haue the great God propitious vnto thee ? *Vive pie*, liue a godly life. Wouldest thou haue man beneuolent and louing vnto thee ? *Vive probe*, liue honestly. Wouldest thou make them both thy friends ?

ioyne



ioyne them together in thy whole life, so shalt thou with one labour binde both God and man vnto thee: the one of these without the other will not serue thy turne. Piety without Probity and honesty is nothing worth; probity and honesty without piety and godlinesse, is lesse worth. Piety without probity is scandalous: probity without piety superstitious, the one without the other, is altogether ruinous: but ioyne them both together in holy wedlocke, and thou shalt neuer make aberration from the chiefeft good. For the heathen man spake truely, *Finis virtutum charitas, principium q; pietas*: The end of vertues, is charity, and the beginning is piety. And to the same purpose another as well: *Nulla est via alia quâ ad felicitatem eatur, quàm pietas*. There is no other way to felicity, then piety. The diuine truths approving the same, that godlinesse is profitable to all things, which hath

Hierocles

Iamblicus

1. Tim. 4.

1. Tim. 4. 8

hath the promise of the life present, and of that that is to come.

What made *Socrates* to be esteemed the best and most happy man of his time? Was it not this onely, that hee consecrated himselfe to the loue of piety, and probity, godlinesse and honesty? *Zenophon* reports this of him : *Erat adeo religiosus, ut sine Dei consilio nihil ageret; adeo iustus, ut nemini ne exigua quidem in re noceret, prodesset autem ijs maxime, qui ipso vterentur; adeo continens, ut nunquam id quod incundius erat, meliori anteponeret.* He was so religious that he neuer did any thing without the counsaile of God; so iust, that he neuer hurt any man, no not in the least thing, but helped them exceedingly, who would vse his meanes; so continent that he neuer preferred that which was more pleasant, to that which was much better. Behold an admirable patterne of goodnesse, behold what and how great study  
and



and care this heathen man placed in the practise of these two worthy parts of goodnesse. Behold what infamy this Gentile casts vpon vs Christians; nay what iust condemnation. Thus must we doe, if euer we will doe the duety of my text; if euer wee will be good men, if euer we will come in the presence of God. For so could the diuine Philosopher aduise: Let this, saith he, be thy onely ayme, *Dei cultus & vita puritate*, by the worshippe and seruice of God, and purity and cleannesse of life, to obtrayne a wished and happy end at the last.

Plato

Now this piety, that you may the better know wherein it consists, doth exercise it selfe eyther in the outward worshippe of God, or in the outward and inward worshippe of God, together. The inward worshippe of God alone, and by it selfe; which consists onely in the minde and inward man, is practised in these two duties; the first, is the knowledge  
of

of God, the second, is the feare of God: by these two, as by two filuer conduits, doe piety and religion flow into the affections and minds of men.

First, for the knowledge of God, our Saviour witnesseth, This is life eternall to know thee to be the onely very God, and whom thou hast sent, Iesus Christ the same doth the Apostle: How shall they call on him, in whom they haue not beleueed? And how shall they beleue in him, of whom they haue not heard? This truth is so pregnant, that the very heathens haue acknowledged it: one of them saying, *Deum colit, qui nouit*, Hee doth worshippinge and feare God, that knowes God. And another of them: *Dei cognitio similem Angelis reddit*, The knowledg of God, makes a man like vnto the Angels.

Secondly for the feare of God, is it not the beginning of al wisdom? Feare God and keepe his com

Io. 17. 3.

Rom. 10. 14

Sen.

Iambl.

Eccles. 12  
13.



commandements, for that is *Totum hominis*, All the whole duty of man : this was also acknowledged euen by the heathen wise men. One of them could say, *Quis non timet omnia providentem, cogitantem, & animaduertentem?* Cic.  
 Who is it, that doth not feare the all-prouident, all-seeing and all-punishing God? The glory of this dutie, did the heathen king *Cyrus* see, so much innobled in *Zenophons* History : who dying, called his two Sonnes vnto him, and left them this golden Legacy; *Pertimescite Deos, O Filij, ut nihil impij, nihil nefarij vel committatis, vel deliberetis.* O my Sonnes, I beseech you feare the Gods, that you neuer eyther commit, or deliberate vpon, any impious, nefarious or vngodly thing. O how wise was this Father (if hee had knowne the true God) to leaue to his posterity such an inestimable pearle by testament? And how happy those Sonnes, to whom such an inheritance, more rich  
 B then

then all the Patrimonies of the world, was demised and giuen? to whom *Timor Dei*; the feare of God was left as Legacy, in respect of which, all other vertues, are but as *Strepitus verborum*, the sound of words without matter. I will adde to this a Legacy of the same nature, but better directed, I thinke in the world not such another to paralell it: that of good king *Dauid* to *Salomon* his Sonne: And thou *Salomon* my Sonne know thou the God of thy Fathers, and serue him with a perfect heart, and with a willing minde: for the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts: If thou seeke him, he will be found of thee; but if thou forsake him, he will cast thee off for euer.

1. Chron.  
18.9

How many shall wee finde in our times, who will take it in great dudgeon and derision, if you tel them, that they haue none of this goodnesse in them, no knowledge of God, no feare of God,



God? And yet their whole liues shewes them to haue no more of eyther indeede then *Cyclops* had, whose goodnesse in the Poet, is thus depainted, *Non ulla numina expanseco Coelitus, sed victimas veni deorum maximo ventri offero: Deos ignoro ceteros.* I feare no powers of Heaven, saith *Cyclops*, but I offer Sacrifices to one of the greatest of the Gods, my belly, other Gods I know none. Such are they that consecrate more dayes and yeeres to their pleasures and lusts, then houres or minutes to the knowledge of God; such as that wicked iudge, that neyther feare God, nor reuerence man; such as dedicate most of their golden time, to paint and varnish an vgly face, to deck and dresse a rotten, filthy, stinking carcasse.

Eurip.

Luc. 18

The internall, and externall worke and seruice of God together, being the second part of piety, and consisting both in the inward affections of the heart,

outward gestures and actions of the body, I reduce to these two duties. The first is prayer, vnto God; the second is, prayse and thanksgiuing vnto him, for his benefits. For as God is a most pure essence, so will he be worshipped and serued with a pure and vncorrupt minde and voice. The first of these duties is prayer, which is so powerfull with God, if it be put vp with a liuely faith, a holy zeale, and a penitent heart, that as a learned Father saith, *Vincit inuincibilem*, it ouercomes the most inuincible God; and so acceptable a messenger withall, as that whatsoeuer we aske in faith, we shall obtaine. This opens the gates of Heauen at his pleasure, and shuts them: This ambassage preuailes, in what message soeuer it be sent. The Oracle of *Iupiter Hammon* being consulted by the Ambassadors of *Athens*, why the Gods vntill that time had giuen victory to the *Lacedaemonians*, and not to them, answered,

Aug.

Io. 16. 23.

Iac. 5. 15.



red, That the cause was, for that the prayers of the *Lacedemonians*, were to them more pleasing, then all the Sacrifices of the *Gracians*: shewing what acceptance prayer had with God. Whence the wise and learned heathen was wont to say, that if wee did rightly inuocate God, it would come to passe, that by his Angels he would admonish vs of the chiefeest and best things.

Epictetus

Most high and wonderfull priuiledges are these: but how may I a silly worme, vnworthy to appeare in the prelence of his maiesty and goodnesse, frame my petition and suite to the great maiesty of God? I will tell thee. Learne of that most heauenly Teacher saying vnto thee: when thou prayest, say, Our Father which art in Heauen. But if thou wilt not heare God himselfe teaching thee to pray, learne of that heathen, first to desire of God that he would graunt vnto thee,

Luc. II. I.

Zenophon

*Vt sentias, loquaris, agas, que ipsi*

*gratisima sunt* : That thou mayest vnderstand, speake and doe the things that are to him most pleasing, and to thy friends and common-wealth most glorious and profitable.

The second duty of the second part of piety is prayse and thanksgiving vnto God for his benefits. Of which I remember what *Philo the Iewe* writ: That a certaine Prophet being demanded of God if hee desired any thing in this most beautifull frame of the World, to the further perfection thereof, answered; that all things were most full, perfect and excellent, yet one thing hee required more, *Landatorem horum sermonem*: A voice to set forth the praises of these things; which answered so much pleased the Father of this vniuerse, that not long after, there was heard a most musically sound and Harmony from that only virgin of all diuine powers, Memory.

This is a principall part of the worke



worke and seruice that God requires of vs, namely, that we remember and make knowne to the World, how great his power, wisdom, and goodnesse is. And who are these musitions, these sweete singers, that make such heauenly harmony in the eares of the Almighty, but we mortall men, of whom he requires this worshippe, this seruice, this goodnesse? And what is this for so many benefites, for so great goodnesse to vs? Why are we so slow and negligent in this duty, wherein the very birds of the ayre are so diligent? *Si luscinia essem*, saith the learned heathen, *Facerem quod luscinia; cum autem homo rationalis sim, quid faciam? Laudabo Deum, nec cessabo unquā, vos verò, ut idem faciatis, hortor.* If I were a Nightingale, I would do as the Nightingale doth; but seeing I am a reasonable man, what shall I doe? I will prayse and magnify my God, nor will I euer cease to do it; and my coun-

*Epictetus.*

sell is, that you should also doe the same. For as *Cyrus* sayd well, hee doth most easily obtaine his suite at Gods hands, not who in aduersity flattereth him, but who in a prosperous estate remembers him. Yet all these excellent duties of goodnes and piety, as the knowledge, feare, prayer, and praise of God, are but *cadavera*, dead bodies, (and so they were in the hearts of all the Heathen, whom God did not further enlighten) except they be animated by a liuely faith, and tempered with the liuely heate of the loue of God. But when these two do make way for the worshippe and seruice of God, and duties of sanctificatiō, then is our knowledge, feare, prayer, and praise, full of life, then is our seruice acceptable vnto him, and not else.

What then ought Kings and mighty men of the earth to doe in this duty of prayse, but with king *Agessilaus*, if any prosperous thing befall them, not to growe proud,



proud, and contemne any man in respect of themselves, but to giue thanks vnto God, in whose hands are not onely the hearts of Kings, but euen all that belongs vnto them? What should the wise men of the world doe, but with *Socrates*, sacrifice vnto God, euen for the fruits of the earth? What should all men do, Kings, and Councell, and Common people, but with *Cicero* and the *Romaines*, supplicate our good God, and praise his blessed name, for that hee hath deliuered, *Vrbem incendios, ciues cade; Italian bello*, The City from burning, the citizens from slaughter, and *Italy* from warres, when *Catiline* was vanquished? Thus should wee bee affected in euery deliuerance, yea in euery blessing: not to think it is our owne wisdom or prouidence, our owne bow & sword, our owne worth and vertue, that procures these good things vnto vs, and preserues vs from so many iudgements: but

the onely goodnesse of God, and that to prouoke vs vnto this duty of goodnesse.

The second pillar of goodnes is probity and honesty of life; which is as the lampe and light by which wee shew our piety & goodnesse to the view of the world. This is that grace, by which in the things of this life, wee behaue our selues aright, as becommeth the children of God: and this is of two sorts. For first, it either respects our selues, and so these vertues belong vnto it: fortitude, temperance, magnanimity, patience, continencie, sobriety, chastity, parsimony. Wherin I pray you obserue, what is written of *Pomponius Atticus*, one of the richest of all the *Romanes*: yet *Nemo illo minus emax, nemo minus edificator*, There was no man bought lesse, no man built lesse then hee. And withall take this caution with you of the wise *Romane*, That you doe euermore *Finem omniũ rerum spectare*, &

Sen.

su



*supernacua denitare*, Looke vpon the end of all things, and auoide all superfluities. For oftentimes these outward things are but the glorious monuments of inglorious and vngodly liues, of such as had nothing else to commend them.

Or secondly, they are such parts of probity and honesty, as respect others: and such are ciuility in speech, and composition of gestures, vrbanity, fit and commendable silence, shamefastnesse and grauity, modesty, gentlenesse, humility, placability, charity, iustice, liberality, friendship, innocency, truth, faith, thankfulness. These are the ribbes and bones, nay the very life and soule of goodnes; viz. the knowledge & feare of God, prayer to God, and praise of God, ioyned with holinesse of life and conuersation towards our selues, and all other. *Hic solus sapit, ast alij velut umbra feruntur*: The man that is thus accomplished with goodnes, is the one-

onely wise man; but all others passe away as doth a shadowe. This is the good desired of man in my Text: this makes him acceptable to God and man, and makes him come neare to the image of God, *Qui solus bonus, & ipsa bonitas*, Who is onely good, and goodnes it selfe.

I

Wee haue seene now what goodnes is. The next inquirie must be, why goodnesse is desired before greatnesse, power, honour, riches, vnderstanding, wisdom, knowledge, and the like: or rather why this, and not any of them all else. First, this is desired, and not they, because there is no vse of any of these, but by the hand and instruction of goodnes. Goodnes puts in practice all the greatnesse, honour, riches, knowledge; and all the graces of God in vs, to the good of others: and whatsoeuer comes in her way, it directs them all, to the glory of God and good of others. It is like vnto fire, it makes



makes all things like it selfe. It is the life of our graces: it puts spirit into truth, that a man dare speake it in the face of the greatest: so into knowledge, wisdom, honour, riches, all which are but *cadauera*, dead carcasses, till goodnesse in-soule them. For none of these things are good, till they bee vsed to their proper ends for which they were giuen vs: namely, therewith to doe good vnto others. Secondly, goodnes is more essentiall and connaturall to man then any of these. For man hath an essentiall and naturall goodnes, but no essentiall greatnesse, honor, riches, knowledge, and the like. Therefore as one deepe calles another, so the goodnes of man calles for goodnes againe of man. Thirdly, goodnes is more rare then greatnesse, honour, riches, and the rest: and *Omnia rara chara*, All rare things are deare and much desired. Therefore goodnes being such a stranger, being so rare

2

3

a

4

a diamond, is the more desired. Fourthly, *Omnia appetunt bonum*, All things doe desire that which is good: that is, their end and perfection, and so consequently, all that conducteth thereunto, and that is goodnesse. Fifthly,

5

goodnes is contrary to the nature of all other things. For in the pursuie of all other things wee are limited with conditions, which makes vs the more greedily follow them, *Nitimur in vetitum semper, cupimusq; negata*; We strue against the stream, & desire things most that are denied vs: but this duty of goodnes is not limited at all, & yet euery man desires it, as if it were forbidden him.

6

Sixtly, goodnes appertaynes to the appetite and will; wisdom, knowledge, truth, and the like, to the vnderstanding: and God labours first to get the will to encline and desire goodnes. Therefore worketh in vs both the will and the deed, first the will, and then the deed will followe. The reason



Gen. 3

reason is, for that Sathan labour-  
reth first, to get and possesse the  
will, and therefore proposed to  
the woman the principall good,  
euen God, who is goodnes it  
selfe: *Eritis sicut dij*. Yee shall be  
as Gods. Therefore seeing this  
perswasion wrought so much, the  
Lord labours heere, by setting  
goodnes before all other things,  
to giue vs that assuredly, which  
Satan promised lyingly. If you  
performe goodnes: *Eritis sicut dij*,  
You shall be as Gods. Hence it  
is, that nothing can denominate  
a man according to his most ho-  
nourable title, *viz.* to bee called  
and bee a good man, nay a man,  
but onely goodnes. For hee is  
not a good man, that hath a good  
vnderstanding and great know-  
ledge and wisdom, nor he that  
is in great honour and respect,  
nor hee that hath great riches and  
possessions, but onely hee that  
possesseth goodnes: that is, hee  
that imployes all these to the  
good of others. Nay, hee is no  
man

man that hath all these, if he want this goodnes of my Text.

For as the Heathen *Epictetus* tels vs, wee try a man as wee try money. What figure or stampe hath this coine? *Traianes*? Then bring it. *Neroes*? Away with is, it is adulterate, sophisticate, wicked. So is it in the tryall of a man. What figure and stampe doe his purposes and practises carry? Is hee mercifull, meeke, humble, gentle, sociable, patient, a louer of all men? Bring him, I allowe him, I admit him, and him onely for a man, and companion with God. But see hee haue not *Neroes* characters, or *Nebuchadnezzars*, or *Ahabs*, or *Ieroboams*. Is hee dissolute, riotous, vaine, luxurious, an vncleane person? Is he proud, haughty, high-minded? Is hee angry? Is hee a pursuer of enmities? Is hee froward? Doth hee reuenge himselfe of such as offend him, when hee gets opportunity? Is hee an apparent impenitent wicked liuer in any grosse sinne?



sinne? What then? Wilt thou say  
this is a man? Surely no. *Quidnis  
potius quàm homo*; He is rather a-  
ny thing then a man: but a man  
hee is not. Wilt thou say, that all  
things are iudged of by their  
formes? If that bee so, then thou  
mayest call a lumpe of waxe or  
clay an apple, because it is round  
like an apple: thou mayest say, it  
hath the smell and taste of an ap-  
ple. But the outwarde circum-  
scription and attendants are not  
sufficient; it is not a nose, or an  
eye, or the like, that are sufficient  
to constitute a man: For humane  
purposes, and vertuous and noble  
actions, are required to make a  
man. This man heares not whol-  
some admonitions when he is re-  
proued, he vnderstands not the  
things that belong to his peace,  
to his saluation: shall wee say he  
is a man,? No, hee is an asse: his  
shamefastnesse and modesty is  
dead, hee is vnprofitable, hee is  
any thing rather then a man. A-  
nother there is, who seekes with  
whom

whom hee may quarrell, whom hee may spurne and contemne. Therefore is neither a sheep nor an asse. What then? *Fera bestia*, A wilde, brute, sauage beast? It is not then the shape & image of a man that makes a man, but the image of God in man, his vertuous inclinations, and resolute executions of good purposes. If he haue the stamp of vertue and holinesse, of mercy and goodnes, he is a man; if not, he is so much lesse then a man, as a good man is more then a beast. If this were truly digested, it would make thousands of such as onely carry the names and shapes of men, to be much ashamed of themselves. For what should make the profane and godlesse persons of the world, who will not be acquainted with goodnes at all, to blush, if this doe not? That whereas they thinke themselves to be the onely braue men of this world, they are in true account with God himselfe) who is Op-

timus



*timus rerum aestimator*, The best iudge of all things) and also with all good men, esteemed as the dung of the streetes, and as salt that hath lost his saltnesse, which is good for nothing but to bee troden vnder foor.

The Prodigall is a true embleme of a voluptuous, impenitent man, turned out of the nature of man into a swine and brute beast. For Christ tels vs, hee was set to feede swine. And to feede is vsually taken to recreate and delight: *Oculos picturam pascit inani*, Hee fed his eyes in beholding a vaine picture. So that to feede swine, is as much, as by the filthinesse of finnes to delight and feed diuels: sinne being truely the diuels food: drunkennesse, vncleanesse, luxurie, and all other vices (in the opinion of the learned) no better but the diuels dainty dishes: All of vs so long feeding swine, as we doe by our finnes please the diuell, or doe such things as the diuell reioiceth

Virg.

Ambr.

Ierom.

Aug.  
Beda.

at.

[c.4]

Mat.7

ar. For as the meate of Christ is to doe his Fathers will, so it is the diuels meate, to doe his will.

And therefore our Sauour might well call the impenitent vicious vngodly man a swine, not fitte to haue pearles cast before him: for as from the swine comes no good, neither milke as from the cow, nor wooll as from the sheepe, nor faithfull seruice as from the dogge, nor obedience as from the horse, nor bearing of burdens as from the asse, nor tillage as from the ox: as the swine giues no cōtentment to him that feeds it, as the horse doth by his pace, the dogge by his hunting, the hawke by his fowling: so the voluptuous carnall man is good for nothing; neyther hath God, who filles his bellie with his infinite treasures daily, any pleasure in him, or seruice from him.

So that the wicked and vngodly sinner lying in his stinking pleasures, is truely a swine, wal-

low-



lowing in the filthy puddle, as  
 a filthy as a swine, as gluttonous as  
 a swine, delighting in dirt as a  
 swine, not smelling the stinke of  
 his sin any more then the swine  
 doth the stinke of the dirt it wal-  
 lowes in. And yet no dung stinks  
 so much in our nostrils, as sinne  
 doth in the nostrils of God. And  
 therefore the Scripture speaking  
 of impenitent sinners, tels vs that  
 the carcasse of *Iezabel* should be  
 as dung on the ground; and be-  
 cause they had sinned against the  
 Lord; their flesh shall bee as the  
 dung: the wicked becoming as  
 the dung of the earth. Whereby  
 we vnderstand, that no hot ree-  
 king dung, or filthy stinking car-  
 casse cast out into the channell, is  
 so odious to our sight and smell,  
 as the impenitent sinner is in the  
 sight & nostrils of God and An-  
 gels. And so foule is the stinke of  
 sinfull soules, as a godly Father  
 obserues, that therefore Christ at  
 the last iudgement shall shake  
 them off with that irreuocable,

Depart

2 King. 9

Zeph. 1

Psa. 81

chrys.

depart from me, as not being able to endure their smell, no not so long as they shall bee a iudging. And as the vngodly are swine in these respects, so as Swine are choaked with the smell of roses, as they chew not their meate, as they are vnprofitable for all seruices, such are the voluptuous and carnall men for all the world; to heare or see any good or godly thing doth choake them, they neuer ruminare and consider the Law of God, they are good for no worke of piety or religion, hauing no more Soule then swine haue, *Corpus sine pectore*, a Body without a Soule, following onely the good things that belong to the body, as swine doe, being fed and fatted for Hell, as swine for the shambles, *Telluris inutile pondus*, an vnprofitable burden to the Earth,

Hor.

Tibul.

Chrysost.

And is not the iudgement of all the learned Fathers the same concerning impenitent sinners? Doth not one say, that Christ speakes



Mat. 7.

speakes not in the Gospell of swine, when he saith, Cast not pearles before Swine, but of men who are of swinish manners, who like Swine wallow in the sinke of sinne? For as Swine are naturally vncleane, swallowing the most filthy things, seeking foode for no other ende, then to fil their bellies, profitable for no one thing whilst they doe liue; so vndoubtedly are all filthy and vncleane persons, all impenitent sinners, they wallow in the filth of their owne sinnes, swallow all the filthy dregges of iniquity, follow only after the foode that perissheth, are profitable for no good worke, nor haue any hope of a better life. Another saith, What other thing are Christians, that are given to carnall and filthy pleasures, but Swine? Are not all they Swine that wallow in the filth of their vile naturall delights as swine doe in the mire? Can the eyes of swine looke vp to Heauen-wards, being framed as they  
are

Theoph.

Piernij

are, to look downwards? Therefore rightly are all sinners, who with all their bodies, their mouthes, their hearts, their feet and hands are occupied in earthly things, no better then Swine, and brute beasts. The very Hieroglyphick and representation of an vncleane, and dishonest man, (amongst the Learned) was a swine wallowing in the dirt and mire, and trampling sweete roses vnder his feet: wicked men delighting more in the sinke of their sensuality, then in the vn-speakable ioyes of Heauen. Thus we see that the impenitent sinner, of what kinde soeuer, is no better then a Swine and brute beast. From which ground two obseruations may fitly bee inferred,

1. That they are not all men, that carry the faces and shapes of men,

2. That in all conditions of men, there are infinite who are very swine and brute beasts in their



their present estate.

First, that al are not men, that by their faces, shapcs and habits sceme so to be, but for the most part, are by their sinnes become swine and brute beasts, men in name and shew, but not in deede and truth, is so pregnant a point, that the very heathen do witnes it. There are certaine men, saith *Tully*, not men indeede, but onely in name: borne men in-deede, but by their sinnes haue made themselues beasts: and *Diogenes* seeing an effeminate young man, said, it was a shame for him to make himselfe worse then Nature had framed him, for Nature had made him a man, but he had made himselfe a woman; but if he had seene our times, he would rather haue blamed men, for making themselues beasts. I would but know this of any graue and sober man, whether I were to be reprooued for calling a proud, tyrannous, bloody man, a Lyon? Doth not the wise king call a

Pro. 28.

C

wic-

Syr. 4

Syr. 13.

Phil. 3

Apoc. 22.

Luc. 13.

Can. 2

wicked ruler ouer the poore people, a roaring Lyon, and hungry Beare? Doth not the wise man aduise not to be a Lyon in a mans owne house, beating his seruants for his fantasie? Doth hee not say, that as the wilde Assc is the Lyons prey, so are poore men the meate of the rich? And what if I should call a litigious and troublesome man, that is euer biting & barking at other mens works, a Dog? Doth not the Apostle, call all euill workers Dogs? doth not Saint *Iohn* say, that without, that is, in Hell are Dogs; that is, inchaunters, whoremongers, murderers, Idolaters and whosoever loueth or maketh lies? Doth not Christ himselfe call *Herod* a Foxe? Goe and tel that Foxe. And doth hee not commaund to take the Foxes, the little Foxes that destroy the vines, namely, all dangerous Heretiques, and debauched liuers that wound and rent and scandalize his Church? And what if I call those sloth-  
full



full and dull in the waies of God,  
 Asses? those scornfull and proud  
 peccocks, horses, that neigh vnder  
 euery one that sitteth on them?  
 Those wauering and inconstant,  
 grasshoppers? Those that wallow  
 in the filth of their lusts, swine?  
 How can we esteeme him that is  
 transformed with vices, to bee a  
 man? If he doe greatly thirst after  
 riches, he is like the wolfe: If hee  
 bee cruell, vnquiet, he is like the  
 Dog: if he be subtile and cun-  
 ning, hee is like the Foxe: If an-  
 gry, like the Lyon; If fearefull,  
 like the Hart: If slow and heauy,  
 like the Asse; if light and incon-  
 stant, like the birds; if drowned  
 in the vncleane filth of his lusts,  
 he is like a Swine wallowing in  
 the mire. Yea, euen the Scrip-  
 ture (as some obserues) calls some  
 men by the name of beasts, be-  
 cause of their perturbations and  
 vices. And how can wee con-  
 clude otherwise then that men  
 are changed into Beasts, when  
 forsaking reason, they take to  
 them-

Syr. 33

Boet.

chry.

Ier. 5.

Mark. 3

Aul. gell.

Tere.

Mant.

themselves vnreasonable appetites  
and desires? are they not like hor-  
ses euery man neighing after his  
neighbours wife? Are they not  
generations of vipers, that are li-  
cenciously wicked and vicious?  
Surely whosoever is overcome  
with beastly pleasures, is iustly by  
the wise, accounted in the num-  
ber of beasts and sauage crea-  
tures. Euen this little passion of  
loue, carnall loue, will so change  
a man, that one would scarce  
know him to be the same. *Fit pe-  
cus omnis amans*, saith the Christi-  
an Poet,

*Dum pro ratione libido,*  
*Iudicium nutu temperat omne suo.*  
*Quisquis enim vivit sine lumine*  
*mentis & usu,*  
*Fert hominis vultus, ingeniumque*  
*Fera.*

Whilst lust insteede of reason  
distempers his iudgement, at his  
owne beck; euery one that loues,  
becomes a beast. For, whoso-  
uer doth liue without the light  
and vse of his vnderstanding;  
doth



doth carry the countenance of a Man, but the nature of a savage beaſt. What other thing would *Diogenes* expreſſe, when at noone day, he ſought a man in the open market place before all the people crying out, *Hominem quero, hominem quero*, I ſeeke a man, I ſeeke a man. Or as another reports, that after hee had often in a publique place cryed, *Hecus homines*, Hoe ye men, and many men comming to him, he droue them away with his ſtaffe, ſaying, *Hominines, non purgamenta vocavi*, I called for men, and not for dirty dunghills: What other thing, I ſay, meant hee, then to intimate that vicious perſons were no men, albeit they carried the ſhapes of men? For euery thing is not the ſame it appeares to be. Mariners ſayles are not therefore black, becauſe they ſeeme ſo to them that ſtand on the ſhoare: Nor are the Oares broken or crooked becauſe the one halfe being in the water, and the other

Diog.  
Laert.

out, they seeme so to be: Nor are Apples therefore the greater, because looking on them in a glasse obliquely, they seeme so: Nor yet is the Sunne so small as it seemes, nor so slow in his motion, as to the eye it appears: So neyther is all Gold that glisters, nor euery one a Man, that seemes to be a Man.

P.i.

*Iacob* was *Iacob*, and not *Esau*, albeit hee was cloathed with his garments, and his neck lapt in a Goates skinne. If euery thing that carries the shape of a thing, were the same thing, then the beast of *Aethiopia* called *Mantichora* should be a Man, because it hath the face and eares of a Man, and speakes as a man. Then *Syrens*, *Satyres*, water *Nimphs*, and many fishes, and *Faunes* should be men and women, seeing they carry the shapes of men. Then *Harpyies* should be called Virgins, because they haue Virgins faces; then a painted man, should bee a very Man, and the *Crocodile* should be



a man, because it sheds teares as a Man; and so an Ape which much resembles a man in nimblenesse and gestures, should be a Man. But as the Poet speakes of Syrës, Satyres, Faunes, Nymphs and Lamiaes,

*Si videas vultus, homines vidisse* Mant.  
*putabis:*

*Esse feras constat, si intuearis*  
*opus.*

If you looke on their countenance, you would iudge them to be men: but if you looke on their workes and actions, they will appeare to be very beasts. So say I of all carnall, sensuall, licentious persons; if yee behold their faces, and persons, they are men in shape: but looke into their liues and actions, you shall finde them very brute beasts. It is not forme alone that will guide our iudgements. For then we may call any round apple of Gold, an Apple, and say it hath the smell and taste of an Apple, the outward appearance is not enough; to haue a

nose and eyes, is not sufficient to the constitution of a Man; reason and iudgement, goodnesse and piety is also required. And as all are not kings that weare purple robes, Scepters, and Diadems of kings; nor all daughters, that represent the persons of daughters, (for *Hercules* spun in the company of his *Omphale* in the habit of a Woman, and valiant *Achilles* conuersed in a Virgins habit amongst the daughters of *Lycamedon*, and yet for all that were men and no women,) so no more are all that carry the faces and habits of men, to be accounted men, as all in sheeps cloathing are not sheepe. But a poore man is still a poore man, albeit clad in princely robes, and a woman is a woman albeit in the habit of a Man; the wolfe is still a wolfe though in sheepes cloathing. No more doth the face and shape of a Man, make a Man, seeing our bodies are nothing else, but the garments of the Soule, and the bo-



body makes not a man, but the  
reasonable inward Soule: so that  
if he be a Man, he is a reasonable  
Soule, and if he be a reasonable  
Soule, he is a Man; but if he have  
a bestiall, and a sensuall Soule,  
then is he but an apparition and  
shadow of a Man, falsely carrying  
the Image and shape of that hee  
is not. *ἄνθρωπος ὁ φάνηται καὶ οὐκ ἔστιν ἄνθρωπος*: mā is  
not the thing that is scene, saith  
diuine *Plato*. We are one thing,  
saith a Father, and the things  
that are ours are another thing,  
and the things that are about vs,  
and belong vnto vs, are another  
thing. Wee are the Soule and  
vnderstanding; and more we are  
not. So that whosoever is drow-  
ned in the filthy puddles of this  
World, is no more participant of  
reason then a brute beast, and  
rather a man in name then in-  
deede.

*Ambr.*

Seeing then the dominion of  
sin doth turne man into a beast,  
what is it that will make one  
truely and indeede a Man? Is it

Pli.

Last.

Plut.

reason? Surely no, vnlesse it bee sanctified reason. Is it the faculty of speaking? no neither. For the *Hyena*, and *Mantichora* can speak like a Man. What then? Surely, if that learned writer may be beleueed, it is onely the vnderstanding of the diuinity, the knowledge of God, that makes a man, and giues the true difference betwixt him and all other things: for take away Religion, and then neyther wisdom nor iustice can be kept, seeing the vnderstanding of the diuinity, whereby we differ from beasts, is onely found in Man. So the heathen man could iudge, that it was a wicked and strange thing, to ascribe reason to those things, that wanted the knowledge of God. Therefore where I finde no sparke of true reason, no words worthy to come from a Man, no foot-steps of Religion, piety, goodnesse, and the knowledge of God (the necessary markes and badges of a Man.) If I shall deny him to bee



a man, I doe him no iniury, seeing my text tels me that *goodnesse is that which is required of everie man*; neither doth the definition of a man agree to him, and so hee cannot be a man.

Besides, if hee that outwardly alone representeth a man, bee not a man, what is hee then? Whatsoever liues aboue a vegetative life, must either be a God, an Angell, a man, or beast. But men that liue wickedly are no Angels, much lesse are they Gods. And seeing iniquity and sin hath cast them downe belowe the condition of man, it must needes follow they are no men; but carrying about with them bodies, without reasonable and religious soules, it necessarily followes, that they are brute beasts. And so it comes to passe, as one observes, that who forsaking probity and honesty, leaues off to be a man, when he can by no means passe into the diuine state & condition, hee is turned into a beast.

And

Boet.

Is. 50

Ierom.

Lam. 1

Psal. 14

And in this respect was it that the Prophet sayd, Wherefore came I, and there was no man? Why not a man? Because as one saith on this place, Every man forsaking the image of God, makes himselfe like the beasts and serpents. And who knows not, that for this cause the Prophet admired that *Ierusalem* should bee so populous, and yet bee alone and forsaken? How doth the City remayne solitary, that was full of people? But what is this the Prophet speakes? Hath sorrow swallowed vp his senses? If shee bee full of people, how is shee alone? If alone, how is shee full of people? Yes, there were many faces and bodies of men, but not one true man, not one reasonable man, not one godly man, not one religious man: All were gone out of the way, they were altogether become abominable, there was none that did good, no not one. Thus was the City full, and yet solitary, not one good man, or  
very



very few to bee found in it. If this be so, then surely the Prophet re-  
 putes wicked and vicious persons  
 for me, no more then we do. And  
 for the same cause, the holy Ghost  
 in the Scriptures stiles some men  
 foxes, some dogs, some swine,  
 some wolues, some lions, some  
 serpents, and the like. Thus is  
 the prouerbe verified, *Homo ho-*  
*mini lupus*, One man is a wolfe to  
 another. Thus did the godly  
 Martyr *Ignatius* fight with beasts  
 from *Syria* vnto *Rome*, at Sea and  
 Land; day and night was hee  
 bound with ten Leopards, that is,  
 with souldiers that kept him, to  
 bee tormented. May wee not  
 reade that *Aristophanes* called the  
*Flagitious, Athenians*, beasts and  
 sheepe? And that *Diogenes* seeing  
 a rich man one day walking in  
 the market, called him a golden  
 sheepe? Did not all the *Plato-*  
*nists* esteeme that man to bee a  
 beast, who beeing indued with  
 reason, yet committed things re-  
 pugnant to reason? And there-  
 fore

Is. 13  
 Is. 59  
 Dan. 7  
 Luk. 13  
 Can. 2  
 Acts 20  
 Apoc. 22

fore were they wonr to cry out,  
 Hence beastly affections, hence,  
 flye from mee ye capitall enemies  
 of mine, lest I should be compelled  
 to become vnruely & besides  
 my selfe. What doe you heere, ye  
 robbers of my better part? you  
 theeues, that lay bolts and shackles  
 on my soule, that yee might  
 domineere ouer that which was  
 created to that end, that it might  
 command the whole worlde?  
 Haue you neuer read that golden  
 sentence, that hee seemes more  
 beastly then any beast, who hath  
 reason and vseth it not? Doth not  
 the reuerend scholler cite this out  
 of *Aristotle*, *Homo bestialiter viuens,*  
*est centies millesies bestia peior?* A  
 man that liues beastly, is an hundred  
 thousand times worse then  
 a beast? For it is true which the  
 wise Philosopher spake, Man in-  
 ioying the law, is the best of all  
 liuing creatures; but separate from  
 the law and iustice, is the worst  
 of all others. Therefore the lear-  
 ned Father affirmeth, that if man  
 were

Beda.

Arist.

Aug.



were suffered to live as hee list, he would fall into outrages unspeakeable. Wee may then safely out of all this evidence conclude, that all are not men which carry the shapes and habites of men; and that all voluptuous, carnall, impenitent sinners, are no men, but beasts in mens shape, because they want the goodnesse in my Text.

Secondly, out of this, will the second obseruation plainly appeare: namely, That in all conditions of men, are infinite, who in their present estate, are no better then swine and brute beasts, seeing they live in infidelity, impenitency, and all kinde of improbity. For if these testimonies of Scriptures, Fathers, Philosophers, Historians, and Poets, be true; how many shall wee finde in every state and condition of men, that are swine, dogges, wolues, lions, vipers and serpents? The Forrest of Arden, nor the woodes of Mormarane, doe  
afford

afford acornes enough to glue e-  
 uery swine one. And I know not  
 whether the Heauens haue so ma-  
 ny stars, the Sea so many graines  
 of sand, the Ocean so many fi-  
 shes, fishes so many fins, Fraunce  
 so many grapes, the Alpes so ma-  
 ny flakes of snowe, or Hannony  
 that Paradise so many flowers,  
 as wee shall finde euery where  
 men that are turnd swine, wolues,  
 dogges, vipers, serpents, & brutt  
 beasts.

For vnto how many of all sorts  
 may it truely be sayd, *O carna in  
 terris anima, & coelestium inanes?*  
 O crooked soules on earth, and  
 voyde of heauenly things? To  
 how many may wee say, they  
 turne their eyes downe to the  
 ground neuer lifting vp ther cies  
 to heauen, from whence all good  
 comes to them, but like swine  
 feede on the Acornes, neuer look-  
 ing vpto the tree that bare the?  
 Now, if you will take a list of  
 them, and number them if you  
 can; So many as I shall see to be  
 de-

Psa. 17



delighted with the filthy puddle  
of carnall pleasures, neither per-  
ceiuing, hearing, or doing any  
thing that belongs to piety and  
godlinesse, but onely to serue  
the time, so many must I iudge  
to be swine. O how many swine  
hath this worlde in opulent Ci-  
ties, and glorious Courts of Prin-  
ces? Where men should in great  
plenty be seene, euen there they  
play they swine and brute beasts.  
There is *Circes* turning men into  
swine. There is *Epionrus* that  
came vncleane hogge. There are  
all kinde of beasts innumerable,  
small and great. As many as wee  
shall see hauing no more soule  
then a swine, *Animam pro sale*,  
Onely a soule to keepe the body  
from stinking & rotting as beasts  
haue, who neuer dreame of ano-  
ther life, where soules are immor-  
tall: but liue as if there were nei-  
ther Heauen nor Hell, (as the A-  
theists of our times :) so many  
swine & beasts wee may say there  
are. O good God, how doth the  
earth

Sap. 2

earth abound with such kinde of swine? The sow that farrowed thirty white pigges in the place Where *Aeneas* founded and built his City *Alba*, had neuer such a plentifull litter, as Atheisme and impiety at this day hath brought forth. Yea they are growen to that height of all iniquity, that they will wallowe in the mire without all controulment. Come, say they, let vs enioy the pleasures that are present, for this is our lot, this is our portion. And shal I not think them to be swine, that cramme themselues with delicates, till it come vppe againe? nothing commiserating the poor members of Christ, which by want or losses are driuen to extreame pouerty; no man remembring the afflictions of *Ioseph*, nor euer eyther yeelding them wooll to cloath them, or milke to feede them, more then swine doe? But what talke I of swine? These swine swim in all kinde of superfluties, euen vnto surfeit; these swine



swine come not all to the shambles, nor doe all of them accompany *Vlysses* a ship-board. These feede not in the farmes vnder the trees, they vse not all one common sty, but euen famous Cities, goodly Countries, and glorious Courts of Kings, are full fraught with such swine. That as *Salomon* sayde, there was no end in making bookes; so hauing in some sort viewed this heard of swine, if we should take an account of the other brute beastes, to which the holy Ghost fitly compares wicked, voluptuous, impenitent sinners; I should rather wearie you, then reckon them vp, there would bee no end in numbring them. For as the Apostle sayd to his fellow labourers, that after his departure, grieuous wolues would enter, not sparing the flock: So I may say, not only that the Heathen, but that all manner of brute beastes, worse then the heathen, are entred into the Lords inheritance, defiling his holy

Eccl. 12

Acts 20

Psa. 79.

Psa. 22

Psa. 80

Psa. 22

Psa. 10

Ier. 9

Ier. 8

Ier. 31

Psa. 58

Ier. 5

holy Tempie, and making ha-  
uocke of all religion and good-  
nesse. The fat Bulls of Basan do  
enclose the godly on euery side,  
the wilde Bores out of the wood  
doe strue to roote vp that little  
vine of the godly, and the wilde  
beasts of the field deuour it. Gods  
dearlings are in the power of  
dogges, and in the mouthes of  
lions, they lye lurking in their  
dennes, and rauish the poore.  
The serpents and cocatrices that  
by corruption and oppression  
sing the godly to death, and will  
not bee charmed but with gifts,  
are euery where rife. Every one  
turneth into this race, as the horse  
into the battell. Like fed horses  
euery one neigheth after his  
neighbours wife. Like wanton &  
vntamed calues, they keepe no  
bounds. Like venomous serpents  
and deafe adders, they stop their  
eares and will not bee charmed,  
charme they neuer so wisely. As  
a cage is full of birds, so are their  
houses full of deceit, they are  
waxen



waxen fatte and shining, they ouerpasse the deeds of the wicked; they execute no iudgement: Shal I not visit for these things, saith the Lord, shall not my soule be auenged on such a Nation as this?

Here then I require two things to be obserued. First, that wee woulde keepe the methode which God proposeth in doing good: that is, that in euery of our actions, the goodnesse to be done to others be aymed at. Secondly, that wee labour to preserue goodnes and good men, by taking away the worrne that kills them.

First, to keepe the order that God vseth. For God preferres order before all things: and as Saint *Augustine* saith, *Bonum in ordine consistit*, Good consists in order. Now this is Gods order, 1. To ayme at our good in all his actions. 2. As the same Father saith, it is Gods order to make *Aug.*  
*Modus, species, et ordo, generalia bo-*  
*ua,*

na, Measure, forme and order, to  
 bee generall good things in all  
 his creatures. So that, *Vbi hac  
 tria magna sunt, magna bona sunt;  
 vbi parua, parua bona sunt; vbi nul-  
 la, nullum bonum est*; Where these  
 three are great, there are great  
 good things; where little, little  
 good things; where none, no  
 good thing at all. Looke then  
 if the end of all your actions bee  
 the good of others: looke if you  
 finde these three good things in  
 your actions, which God hath  
 put in euery creature: measure,  
 forme, and order. Measure that  
 temperately, forme that decent-  
 ly, order that discretely all things  
 bee done. If so, then doe you  
 followe Gods methode in doing  
 good. But alas we run contrary,  
 and vtterly destroy Gods order.  
 For what measure is it to poure  
 water into sieues, or rent dishes,  
 that spend it faster then they re-  
 ceiue it? What forme is there to  
 rewarde dogges for killing the  
 game, and not iust and holy men  
 for



for killing of vices? What comeliness is there in our monstrousnes and excesse of apparel? What forme, to cast all honours and preferments vpon the vnderferuing, or in the lowest ranke of seruice, and to neglect the best and worthiest seruices? What order, what discretion, what measure, to runne greedily after the foolish vanities of this life, and neuer labor to purchase any riches for the Soule? Is not this Christs order, First seek the kingdom of God and the righteousness thereof? First thou shouldst seeke, as that good Father saith, *Vt sis bonus*, that thou maist be good thy selfe; and then *Vnde facias bonum*, the things whereby thou maist do good to others.

Math. 6

Aug.

Secondly, wee must labour to preferue goodnesse and good men, by taking away the Canker that corrupts them. So then a weeding must be vsed: that wise Roman spake most truly, *Bonus nocet, qui malis parit*, He doth hurt the

Sen.

the good that spares the euill. Therefore the magistrate must euer be worming of the Land; and in that greate worke of purging the common-wealth, or reforming any house or Family, hee must euer haue respect to these three considerations, first, to amend him he punisheth. Secondly, or that the punishment being exemplary, may make others the better. Thirdly, or that the wicked being taken out of the way, the godly may liue the more securely. But he that will preserue goodnesse, must still be lopping away the Canker boughs: For as that learned man saith well, *Bonorum salutem custodit, qui malos puni-* He that punisheth wicked men, preserues the safety of good men. To which that of the diuine Philosopher doth well agree, *Malitia medicamentum est poena;* punishment is the best Phisicke for malice and wickednes. Therefore hee that would heale a sicke common-wealth, or a fainting Fami-

Laſtan.

Plato.



Family must minister *Dauids* phisicke, a wicked person must not dwell in his house. So *David* cured his sick kingdome and Court. Hence the wise heathen resolved, that it was the greatest pest of a common-wealth not to discern the good from the bad: that is, to obserue and aduance the vngodly, and neglect the iust and vertuous: For the goodnesse of the subiects establiseth the kingdome. And their improbity ruines and subuerts it. And therefore that wise Roman concludes, that neyther house nor common-wealth can long stand, if rewards be not provided for the good, and punishments for the wicked. We come into our gardens and orchards, and seeing them grown ouer with nettles and such other trash, presently we fall to-weeding & pruning, and are offended with those that should haue the care of it, that it is not done, lest we should lose the benefit of the fruite: and shall we not much

D more

Psal. 102

Antisthenes

Cic.

more labour to keepe the garden of the Church and kingdome from the Nettles and weedes of impiety and wickednesse, which will at length choake the growth of all goodnesse in the Land? But alas, what fruite can we expect, when not only briars and thistles are suffered to grow vp, but are more cherished then the good and wholesom hearbs themselves? What happinesse may we look for, when the herbs are eyther pluckt vp by the roots, or at least, so spite-blasted, and neglected, that they wither and dye for want of plucking vp the weedes of vices that ouertoppe them?

3  
1  
Apoc. 10

The third inquiry is: How goodnesse should be so desired of all, and so little practised of any. First, shall I say, it is like the litle book which *Iohn* tooke and eate, and it was in his mouth as sweet as honey, but made his belly bitter? So goodnesse, is a sweete subiect to be spoken of, but bitter



ter to be practised ; every man  
 can relish it with his mouth, but  
 few can digest it in their hearts,  
 and fewer practise it with their  
 hands. Secondly, Or shall I say  
 that as goodnesse doth commu-  
 nicate it selfe to all , so it hath a  
 magneticall attractive power, to  
 draw all to the gaze of it? the face  
 of goodnesse being so beautifull,  
 that the most prophane man in  
 the World, would die to bee but  
 dyed in her colours, and cloathed  
 with her honourable titles. Euen  
 prophane *Balaam* would gladly  
 die the death of the righteous,  
 and cast-away *Saule* would be  
 honoured and reputed good be-  
 fore the Prophet. But because  
 they desire the name and not the  
 thing, therefore they are but in a  
 dreame, and imbrace a shadow.  
 Or thirdly, shall I say, for that it is  
 the onely shelter of impiety? For  
 vnder the couert of goodnesse,  
 walke all kinds of impurity and  
 impiety: *Tota frequensque via est,*  
*per amici fallere nomen:* It is a safe

Corys.

4

1. Cor. 7

and common course to deceiue vnder pretence of friendship. So vnder the cloake of goodnes and Religion, is all mischief palliated and vizarded. And it is one of the most dangerous enemies, that goodnesse and good men haue; for as that holy Father saith *Malum sub specie boni celatum, dum non cognoscitur, non cauetur*, When euill doth maske vnder the vizard of good, being not known, it cannot be preuented. Or fourthly, shali I say, that goodnesse makes all men that are acquainted with it diminish their goods, and come to the contempt of the world? that those which haue wiues, be as though they had none, those that weepe as though they wept not, those that reioyce as though they reioyced not; those that buy, as though they possessed not, those that vse the world, as though they vsed it not, so that now they become as zealous as in the primitive age, they haue all things common, and



and part to euery man hath need.  
 And therefore because men doe  
 see goodnes to be an ill husband,  
 and prodigal of her selfe and sub-  
 stance, after a little experience of  
 her, they shake her off, as not for  
 their profit. Or lastly shall I say, it  
 is, because there are so few exam-  
 ples of goodnesse to prouoke vs?  
 Surely euen for all these, is this  
 happy duty of goodnesse so much  
 desired of all, so little practised of  
 any. For goodnesse is bitter, vn-  
 sauory and distastefull to a carnal  
 man. Euery man loues the glori-  
 ous name of it, but cares not for  
 the thing it selfe: It is a good sha-  
 dow and cloake for impiety: It  
 diminisheth our substance and  
 the things we loue deare, and  
 hath few or no presidents to al-  
 lure vs to it. No wonder then, if  
 so few affect it in the practise.

So come we to examine the  
 4. & last inquisition of this duty.

*An sit bonitas*, whether there be a-  
 ny goodnesse left in the World,  
 any such thing as goodnesse is,

A. 2

5

4

Ier. 22

and where it may be found; there is such barrennes of goodnes e- uery where, that we may well say of it, as the Lord did of *Ieconiah*: write this man childlesse, a man that shall not prosper in his days. So we, that God hath bidden write our age destitute of goodnesse, nor shall goodnesse prosper in our age: not for that *Ieconiah* had no Son, did God commaund thus to write, for he had *Salathiel*, but because he had but one Son, and the kingdome and gouernment was departed from him. Nor doe I say this, for that goodnes shall haue no issue, but because she shall haue very few children, and the kingdome and gouernment is departed from them: they shall haue little or no honour, dignite or preferment in this world.

Psal. 14

The Prophet spake it long before me, The Lord looked downe from Heauen, to see if any would vnderstand and seeke after God: but they were all gone out of the way,



way, there was none that did good, no not one. If he spake this with griefe of heart, I am sure, I speake it not without sorrow. For what cause of sorrow can be greater, when as we may iustly complayne with the good king, There is not one godly man left, the faithfull are fayled from the children of men?

Psal. 12

In *Noahs* age all flesh had corrupted their wayes, and then the flood came and swept them away. In *Abrahams* time, there was no feare of God in the Land, and then God sent fire and brimstone on *Sodom* and her three sisters. In the time of the iudges, when there was no king in *Israel*, euery man did what was good in his owne eyes, and then the people did eate vp one another. In the time of *Isaiah*, the faithfull City was become an harlot, they had not so much vnderstanding as the Oxe and the Asse: then the Lord eased him of his aduersaries, and auenged him of his enemies.

Iud. 17

Ier. 5

In *Jeremies* time, there was not a man in *Ierusalem* that executed iudgement, and sought the truth. Therefore a Lyon out of the Forrest shall slay them, a Wolfe out of the wilderness destroy them, and a Leopard watch over their Cities.

Psal. 14

In *Dauids* time, there was none that did good, not one. Then came the wrath of God ypon the wealthiest of them, and strooke downe the chosen men that were in *Israel*. In *Salomons* time, but one man of a thousand,

Eccles 7.

(A thousand to one we shall not finde one now) and then tenne Tribes were rent from his kingdome.

1. King. 13

In *Christs* time, many were called and few chosen, and then came the desolation of that most famous *Ierusalem*, and utter subuersion of the people of God, such as was neuer read of in any age, that the chosen generation should be vagabonds and runagates ouer the whole World to the end thereof. In *Paules* time, not many noble, not many wise

ac-



according to the flesh were called; nay, all sought their owne, and not that which was Christs, and then the Church of God, was vnder grieuous persecution; and when Christ comes, shall he finde faith on the earth? And why may not we speake all these things of these our times, who haue added to the iniquities of all times? Why may not we feare the like iudgements, for the want of that goodnesse, which want procured these iudgements? May not we say, there is not one that doth good? All flesh hath corrupted his way? There is no feare of God in the Land? Euery man doth that which is good in his owne eyes? The faithfull City is become an Harlot. Not one good man of a thousand can be found. Surely, we haue filled vp the measure of our fathers iniquities, and if we speedily repent not, God will fill vp the measure of his iudgements vpon vs for it.

Here then I doe briefly ob-

I. Cor. i.

Phil. 2

Luc. 18

serue these two points. First, that all ages haue had in all places a penury and want of goodnesse, more or lesse. Secondly, that no age euer escaped to be seuerely punished for that want. Let *ma-lorum pœna*, be *bonorum cautela*; the punishment of the wicked, be the caution of the godly, *Et aliena pericula nostra adminicula*; other mens harmes and dangers, our instructions and helps.

Goodnesse (I confesse) is hard to be found in our age: the common practise is according to the common prouerbe, Every man for himselfe, and God for vs all. It is now every mans study and care to gather riches, to grow great, to get honours, dignities and fauours for themselves and their posterity; whilst the common good, nor yet any others good, but their owne private, is aymed at. But indeede, how can they vse goodnesse that know not what it meanes? They are of that kinde of men of whom the Psalmist



mist speaketh, Whilst thou doest  
 good to thy selfe, euery man will  
 speake good of thee. They know  
 not, that the nature of goodnesse  
 is such, that the good man be-  
 stows himselfe wholly, and what  
 he hath, to the good of others,  
 and yet is himselfe neuer the poo-  
 rer. As a thousand candles may  
 be lighted at one, and yet no di-  
 minution of light: So the good  
 man communicates to all, wil-  
 lingly that haue need of him, and  
 yet hath no want: his riches, his  
 wisdom, his countenance, his  
 labour, and so can say, *Omnibus*  
*omnia factus sum*, I became all  
 things to all men. Thus doth he  
 after the example of God: who  
 is therefore good, because he be-  
 stows on vs that be his children,  
 what himselfe is, and what he  
 hath: therefore this is a true con-  
 clusion, That he cannot be a good  
 man, nor the childe of God, of  
 what place soeuer he be, that  
 loues himselfe and seekes his owne  
 particular alone. The rule of that  
 lear-

Psal. 49

1. Cor. 9

Aug.

learned Father is most true; *Turpe est omnis pars qua suo toto non congruit*: That part which agrees not with the whole, is a deformity to the whole. And seeing every man is part of the kingdome wherein hee liues, it is impossible hee should be a good man, that is not fashioned to the Common good. Nor can the whole stand, if the parts be not well proportioned. Whence it is, that the Common good of a kingdome cannot thrue, if the greatest part and namely, the greatest men be not good men, and respectiue of the publike good. Therefore if any kingdome come to ruine, it is for want of this goodnes, that men doe not seeke the Common good, in which every man hath his particular good.

What was the cause the *Romane* Empire flourished so long, and raigned as Queene and sole Empresse of the world, but this (as the worthy Historian reports) that all studied the Common good

Val: Max:



good, and desired rather to bee  
*Pauperes in diuite imperio quam di-*  
*uites in paupere imperio*; Poore in a  
 rich Empire, then rich in a poore  
 Empire? Thus came these Hea-  
 then nearer that diuine precept  
 then wee Christians, Let no man  
 seeke his owne, but euery man  
 anothers good. Good citizens  
 must be like the Sun and Moone,  
 they must shine vnto all. And thus  
 is the Common-wealth made  
 stable and lasting for euer. For if  
 as the earth stands immouable,  
 because euery parttends *ad vnum*,  
 that is, to one point, which wee  
 call the Center; so is a kingdome  
 perdurable, when all seeke the  
 Common good, and haue one  
 Center and end in all their ac-  
 tions.

1. Cor. 10

But alas, I might easily bee  
 confined in speaking of goodnes,  
 either this that is the preseruati-  
 on of kingdomes, or that which  
 is the life and soule of families:  
 not onely that there is so little  
 goodnesse in our times, but also  
 for

for that the Scripture affords mee so little descant vpon the worde: which to mee is an euident argument, that the spirit of God foresawe, that towards the end of the world men would growe so carnall, that the practice of goodnesse would bee so precious and rare, as the name of it is seldome vsed in the Scriptures. For in the whole Booke of God, to my remembrance, as goodnes is ascribed to man, I onely finde it nine times recorded. Seauen times in the olde Testament, and three in the new. 1. There is mention of the goodnesse of *Hezekiah*, and it is sayde that his goodnesse was written in the Chronicles of the Kings of *Judah*. 2. Of the goodnesse of *Iosias*, and of his goodnesse it is sayde, that it was written in the Chronicles too: to intimate vnto vs, that the goodnes of Kings is fit to be chronicled for eternall memory, as a myrror to them that followe, because there are so fewe examples of good-

I  
2. Chr. 32

2  
2. Chr. 35



goodnesse amongst great ones. In so much that of all the three and twenty Kings of *Iudah*, onely sixe were good, *David*, *Asa*, *Iehosaphat*, *Ioas*, *Hezekiah*, and *Iosias*: But of all the Kings of *Israel*, there was neuer a good. Hence one sayd wittily, that the names of all good Kings might be written in a ring. 3. There is a commandement; *Fac bonitatem*, Be doing of good: and there is a singular rewarde annexed to it; verily thou shalt be fed. 4. There is mention of goodnesse by the Prophet in these words: they reward mee euill for good, *Eo quod secter bonitatem*, Because I follow goodnesse. Indeed goodnesse is like an Owle, all the birdes fall vpon her: so if any man doe professe goodnes in any proportion beyond the cōmon sort, they are sure to be despised and reproached at euery hand. In *Peters* time it was true, who will harne you, if you seeke that is good? but 1.Pet.3 now, Who will not harne you?

3  
Psa.374  
Psa.38

1.Pet.3

5  
Psal. 16

6  
Pro. 19

Pro. 20

8  
Gal. 5

you? an argument that there is little goodnesse amongst men. 5. My goodnesse reacheth not vnto thee, saith the good King, speaking of God: that is, thou receiuest no benefit from mee. If man of man and to man had spoken this, it had beene most true in our age, for the most part; for as God receiues nothing from vs, so nor man, but what wee cannot keepe from him. 6. The wise King tells vs, that who possesseth vnderstanding, loueth goodnesse, therefore it seemes that our Age is a foolish Age, there is so little loue of goodnesse. 7. The same King giues vs a taste of euery mans vntoward disposition towardes goodnesse; Euery man will boast of his owne goodnes, but who can find a faithfull man? Wherein we see the louelinelie of this grace, drawing euery man to challenge her for his owne, but no man crauing to entertayne her. 8. The Apostle names her amongst the fruites of the Spirit: but



but we shall haue much adoe to finde *in aliorum*, goodnesse, in any spirit of our times. Lastly, the same Apostle makes the fruite of the spirit to bee in *Omni bonitate*; In all goodnesse: as if there were no fruite of the spirit of God in man, where goodnesse doth not shew it selfe in a greate measure.

9  
Ephes. 5

And as it is in few places of the Scripture, so it is in few persons of the worlde. I will not goe to the great ones, as the Lord doth to looke for this goodnesse, and found the yoake broken, and the bonds burst: nor to the Priests & people, as the Prophet doth, to look for this goodnesse, & found like Priest, like people; like seru-  
uant, like master; like maid, like mistresse; like buyer, like seller; like borrower, like lender; like giuer, like taker to vsury: no man repenting himself of his wickednesse: saying, what haue I done? but euery one turning to his race, as the Horse rusheth into the battell.

Ier. 5

Is. 24

Ier. 8

tell. I say, I will not goe thus farre: yet If I should aske the Sea, it would say, goodnesse is not in mee: if the Land, it would say, goodnesse is not in mee: if I should aske the Countrie, it would say, goodnesse is not in mee: if the Court, they would all confesse, that goodnes is not in them. So that if I call for goodnesse, it is dumbe and speakes not: if I cry for it, it is deafe and heares not: if I wish for it, it is lame and comes not: if I write of it, it is worne out of the world with writing: if I speake of it, it is wearie of it: if I looke for it amongst the dead, they will say, it is not yet borne: if amongst the liuing, they will say, it died in its minority: if I looke for it with the olde, they are past it: if with the young, they are not yet come to it; if with the middle age, they will none of it: if with souldiers, it is against their valours: if with Courtiers, it is against their pleasures: if with Lawyers, it is against



gainst their profits. So that being banished from all sorts and societies of men, it is to bee feared, the fury of that great redde Dragon hath driuen it into the wildernesse with the woman: that is, the poore persecuted Chur. of Christ, there to remaine not 1260. dayes, but yeares: if some good folke keepe it not out of the wildernesse, to be conuersant amongst men, which for my part, I doe much despaire of.

Apoc. 12

Yet will I not vtterly despaire to finde some prints of goodnesse for all this scarcity: but in the search of it, I am loth to spend any more time, seeing I haue bin so long time in the quest of it already. Let euery man see what proportion of goodnes is in himselfe: but I feare, that a torch wil scarce finde a good man, such as wee haue lim'd out, and such as the Prophet hath pictured: and yet so good must hee bee that will ascend into the mountaine of Heauen. If then thou wilt gage thy

Psa. 15

thy goodnesse, this is the way; looke how much thou profitest after euery Sermon thou hearest, and so much as thou reformest thy life, so much is thy goodnesse.

They say, that a vessell made of the Iuy tree, if water and wine be poured into it together, the wine will leake out, and leaue the water behinde it. Most mens hearts holde true resemblance with this woode; for receiuing into them the wine of Gods worde, which should inebriate them with the loue of God and goodnes, and also taking in the water of worldly apprehensions, they leake out all the wine, and leaue nothing behinde but the pudled water of vanity, pride, ambition, luxurie, and such other pests of the soule. I must entreate pardon in this my great liberty of speech: *In libera ciuitate*, sayd that noble *Octavianus*, *libera debent esse linguae*; In a free Citie euery mans tongue should bee free,



free, but much more in a free Church, and of a free man. For to speake truely of our times, I cannot compare the men of it better then to a vessell full of quicke siluer, where all mettalls saue golde doe swimme, and that sinkes to the bottome: So piety, religion, goodnesse, and those precious mettalls, without which wee can neuer attayne to the author of goodnesse, doe but float in the braines, and swimme in the vnderstanding, they will not downe with vs. Nothing wil sink into our hearts but gold, nothing but gaires, and honour, and pleasure, will downe with vs.

But some may obiekt against this: that there must needes bee plenty of goodnesse, seeing it is so little spent, for few or none do vse it. I answer; that hath been the bane and ruine of this golden myne of goodnesse. For contrary to the nature of all other mettalls and matters, it growes and encreaseth by spending. The  
more

Heb. 12

more prodigall man is of goodnesse, the richer hee growes: if then thou wilt haue a treasure, which cannot be exhausted with spending, but growes and encreaseth the more, labour for goodnesse, & practice it: be herein profuse and a spendthrift, and thou shalt growe most rich, most honourable. On the other side, spend it not, and thou art poore, naked, beggarly, miserable, aboue all other men. A new found way to enrich and ennoble you: but yet the true found way: without which, no man shall euer enioy that happy and euer blessed eternity of Gods presence. For the rule in Diuinity is most infallible: Follow peace with all men, and holinesse, without which no man shall see God: so goodnesse and holinesse must be followed, as a man followes his pleasure or profit: and spent as a liberall, or rather as a prodigal man spends his substance, or else there is no seeing of God. Therefore let vs enter-



tertayne that wise aduice: Cast thy bread vpon the waters; doe good to others, euen with the hazard not onely of the losse of the thing, but euen with hazard and losse of thy selfe.

Eccl. 11

And surely so many examples and actions of Gods goodnes to vs, should mooue vs to this duty of goodnesse, in imitation of him. The earth is full of his goodnesse to vs. There is not a creature, but hath *bonitas*, goodnesse, ingrauen in great Characters vpon it, to allure vs to goodnesse: Beholde, *Valde bona*: saith God vpon the reuiew of all his creatures; they were exceeding good. Which could neuer haue beene, but by the goodnes of God. But aboue all other his goodnesse to vs, being vnspeakeable, he hath reuealed to vs the mysterie hid since the beginning of the world, the mysterie of our saluatiō by Christ Iesus: besides our peace, plenty, health, and many happy deliuerances and preseruatiōs, both generall

Gen. 2

nerall and particular, bath he heaped vpon vs. O that he would be pleased to adde one goodnesse more to these: that he would giue vs a measure of goodnesse to make the true vse of these his infinite goodnesse to vs, and to walke in some measure worthy of his goodnes. Surely his goodnesse to vs calls for our goodnes, seeing he makes all his creatures good to vs, to draw and allure vs to goodnesse.

Now if we haue not this goodnesse, to bestow all the benefites and blessings of body and minde, wherewith God hath enriched vs, to his glory, and good of others; then we are not onely condemned of all the creatures, but also want the true vse of them; nay, they are but al bestowed vpon vs to our infinite hurt and damage. For most true is that which the wise Roman concludes: *Nihil tibi bonum, sine te bono*: There is nothing in the World can be good to thee, except thou thy selfe

Sen.



selfe be first good. Therefore  
thinke of that *redderatiōem*: that  
great audit; for euery goodnesse  
of his bestowed on thee, shall be  
accounted for, how it hath beene  
imployed to the good of others.

Thus come wee to the second  
pillar of my Text, the generality  
of the requisition of this duty. For  
therefore it is said in the Text, A  
man; because no man is exemp-  
ted from this duty as our Sauour  
saith in another case, that I say to  
one, I say to all, watch: so that  
which is desired of one, is desired  
of all, goodnesse; and the more  
goodnesse that any hath receiued  
from God, the more is he bound  
to shew to others. If fīue talents  
be receiued, fīue must be accoun-  
ted for: If three, then three;  
If but one, then one: All  
must be imployed to the masters  
benefite: nothing must be lape  
vp in a napkin, lest the reward of  
the idle and vnprofitable seruant  
fall to our lot, which was to bee  
bound hand and foote, and cast

E

into

into eternall fire.

The Philosophers say, that *Ens & bonum conuertuntur*: being, & good, are conuertible terms. So that there is nothing in the world but it is good: and there is no good, but hath a being; therefore if thou hast a being, and be a man, thou must haue goodnesse, else thou loosest the name and being of a man: but this good which they spake of, is but a good of thy nature, not a good of grace. And thou must labor if euer thou wilt haue a being in Heauen, to get this good of grace, this goodnesse of my text.

This text is such a body of diuinity, that in the whole Scripture there can scarce be any found to match it. For as goodnes containes all our duties, to God, to man, to our selues, to our neighbours, & to all the creatures, (for a righteous man regards the life of his beast;) so it speakes to euery man in the world: for this duty is desired of euery man; no man



man can say, it appertaines not to me, for it is said indefinitely, that, That is to be desired of a man, is his goodnesse; not of this or that man, but of euery man. So that here I might examine and enforce this duty vpon euery particular man, and euery particular calling in the world, seeing none are freed from it.

There is no creature in the world that is so indigent and needy as man: For he stands in neede of the Sunne, the fire, the water, the ayre, the earth, and all the creatures to helpe him. Whence he should take examples to compassionate the necessities of others, seeing all things since the creation neuer cease to helpe our necessities. The learned doe say, that *Bonum est sui diffusum: & summū bonum, summe communi-*

Dionis.

*catum*: Good doth euer diffuse and spread it selfe abroad: and the chiefe good, which is God himself, doth aboue other things chiefly diffuse and communicate

his goodnesse to others: and because all the creatures are as so many goodnesse of God communicated to vs, therefore they all labour to helpe the necessities of others, as we see the Heauens, the Sea, the Elements. Now seeing all of them do so much fauor man, as that without their goodnesse to him, he could not liue, how much rather should euery man labor by all meanes to helpe man? The Philosopher calls man the little world, the epitome and abridgement of the world, in whom the epilogue and summe of all the world is contayned, Therefore seeing man hath in him veruallly all creatures, let him from them take example to work as they doe worke. If he haue the Sunne in him, let him doe as the Sunne: warme euery man; helpe euery mans necessity: if he haue the Earth in him, let him doe as the Earth doth, which nourisheth and sustayneth all liuing creatures. Let all the creatures be his schoole.

*Arist.*

*Sap. x*



schoole-masters vnto goodnesse.  
 For all are made to do him good,  
 and he is made to doe every man  
 good. *Homo homini Deus, non demō:*  
 Man must be to man a God, & not  
 a diuell: do him all good, but no  
 harme. I should neuer haue done  
 in this point, if I should inforce this  
 duty vpon euery particular man,  
 therefore I will restraine my selfe,  
 to these two obseruations. First,  
 that euery man must know, there  
 is a generall duty of goodnes re-  
 quired of him. Secondly, that  
 particular men haue personall and  
 particuler duties of goodnesse to  
 be expected from them, acce-  
 ding to their severall functions  
 and places. First, for the generall  
 duty: the Prophet expresseth it in  
 foure words: Hee hath shewed  
 thee O man, what is good, and  
 what the Lord requireth of thee:  
 surely to do iustly, to loue mercy,  
 to humble thy selfe, and walke  
 with thy God. First the good-  
 nesse of righteousness is requi-  
 red of euery man to good rightly,

Mich. 6

& iustly to euery man. He must be in all his wayes as straight & vp-right as the Fyrre tree, that directly without any knot growes vp towards Heauen, without bowing a hayre from a most straight line. *Iob* is commended for such a iust and vp-right man. Secondly, the goodnesse of mercy is required of him. For *Bonum est sui communicatum*: Good will disperse and communicate it self. We see that trees doe not beare fruite for themselves, but for the benefit and good of others: and a good man out of the good treasure of his heart, bringeth forth good things; so out of the good treasure of his hands, he ministers to the necessities of others. He is mercifull, liberall, and lendeth, he hath disperst abroad, and the prayse of him endureth for ever. The *Samaritane* in the Gospell, was such a mercifull man. Thirdly, the goodnesse of Humility is required of him: without which there is no entrance into ioy. God

giues



gives grace onely to the humble. 1. Pet. 5  
 He must stoupe that will come in  
 at the low gate of Heaven; if he  
 be neuer so well furnished with  
 other graces, and want this, his  
 portion shall be with hypocrites,  
 and vnbeleeuers. Fourthly, the  
 goodnes of obedience or diligēce  
 is required. No Idleby comes to  
 Heaven. He that will come there  
 must euer be walking the way  
 that leades to it: it is a long iour-  
 ney, and cannot be performed in  
 lesse time then a mans whole life.  
 And well may he walke to Hea-  
 uen who hath God *Socium itine-*  
*ris*, to walke with him. If man  
 will walke with God, walke as  
 he hath walked, walke as he hath  
 taught him, and as he doth guide  
 him, he shall neuer fayle to come  
 most happily to his iournies end.

Such a walking man was *Enoch*.  
 By the continuall motion of the  
 Heauens, all creatures are ingen-  
 dred and doe lue, without which  
 motion, they could not eyther in-  
 crease or continue: So by our

motion & walking with God all his graces are begotten in vs, and by that walking do liue in vs, and bring vs to eternall life: without which walking with God, there is no hope, that we can liue with him for euer. This walking may be expressed in these 3. First that there be a good and holy life. For *Qualis vita, finis ita*: such as is the life, such will be the death. Secondly, a good fame, for that fattens the bones. Thirdly, that there be a good Conscience, for that is a continuall feast.

Pro. 15

Secondly we obserue, that particular men, must performe personall duties of goodnesse: euery man in his place and calling: as *Iohn Baptist* teacheth, when the people came and demanded of him, What shall we do, he answered, He that hath two coates, let him part with him that hath none, and he that hath meate, let him doe likewise. Then the *Publicans* asked, What shall we do? He said, Require no more, then that

Luc. 3



that which is appointed to you. Then the Souldiers demanded, What shall we doe? he said, Doe violence to no man; neither accuse any man falsely; and be content with your wages. So that of enery man and woman of what degree or place soeuer they be; there is a generall and also a particular and personall duty of goodnesse required: which in summe is no more, but to communicate to the benefite of others all those graces and blessings of body and minde wherewith God hath trusted them.

3. The parties desiring this duty come to be considered in the next place as the third pillar of my text for it is not said, that, that this or that man desires of a man: or that our friends desire of vs, is our goodnes. But that, that is to be desired of a man, that is, that, that all the things of the world desires of man, is his goodnesse. First then that which God desireth of a man is his goodnesse, as we saw

Mich. 6

1. Theff. 4

Math. 5.

before out of the Prophet, Saint  
*Paul* affirming the same, This is  
 the will of God; euen your san-  
 ctification; and our Saviour: Be  
 you perfect, as your heavenly  
 Father is perfect. And how is  
 that? He makes his Sunne arise  
 vpon the good and bad, and sendeth  
 rayne on the iust and vniust.  
 That God looks for this duty of  
 goodnesse at our hands, the para-  
 ble of the Talents makes it plaine,  
 for he that had lapt vp his Talent  
 in a napkin, was adiudged to bee  
 cast into fire that cannot bee  
 quenched. Every mans Talents  
 and graces are given him of God,  
 with this charge, *Negotiamini do-  
 nec veniam*: Occupy till I come:  
 put my money, my graces of bo-  
 dy and minde into the banke, that  
 I may receiue my owne with ad-  
 vantage, saith the Lord.

The Parable of the wedding  
 garment shews the same, without  
 which who appears before God  
 shalbe bound hand & foot, & cast  
 into vtter darkenesse. The vniust  
 ste.



Steward that had wasted his Masters goods, was called to a *red-derationem*, a strickt *Audit* for all. And so shall all wee be, for the goods and graces God hath put in our stewardships: it shall not auaille vs to pleade that of the Gospell in barre: When saw we thee in prison and did not visite thee? or hungry and did not feed thee? or naked and did not cloath thee? For it shall bee answered, In as much as you did it not to the least of these, you did it not to me: depart from mee yee cursed into euerlasting fire, prepared for the Diuell and his Angels.

Math. 25

The reason why God desires this goodnesse, is, for that in nothing come wee so neare the diuine and originall goodnesse it selfe, which is God, as in true & sincere goodnesse to others. Yea euen to our enemies. For as the Prophet saith, though God did often deliuer the *Israelites*, yet did they still rebell against him. So infinite is the goodnesse of God, that

Psal. 78

that by no ingratitude or rebellion of man will hee be overcome, vntill hee bee past cure. Euen so a good man will not vpon euery slight occasion withdrawe his goodnesse, complayning of the ingratitude and indignity of mē, but knowes that God looks for goodnesse of him, euen such as himselfe shewes to vile, vnworthy, and rebellious sinners. And here obserue, that amongst all the rest of the parts of goodnes that God desires at our hands, this is not the least, that as it is his goodnes to be angry with sinne, & to punish it in whomsoever he findes it, and therefore chasteneth euery sonne that hee receiueth: so it is the true marke of goodnes in man, to be angry with sin, and to labour to check and kill it. Saint *Peter* expresseth this goodnes thus: Be yee holy in all manner of conuersation: for it is written, Be ye holy, because I am holy.

Secondly, the Angels desire  
this

Hcb. 12

1. Pet. 1



this goodnesse of vs. Hence it is, that our Saviour sayth, There is ioy before the Angels for one sinner repenting. How can it the be, but that they who greatly desire our goodnes, seeing they so much ioy when we returne from our wickednes : how can they but desire earnestly our goodnes, seeing that by it, the reparation of that great breach which Lucifer and his fellowes made, is fully made vp? And so much doe they desire our goodnes, that they are ministring spirits about vs, sent forth for their sakes that are heires of saluation : And therefore cannot but desire that their service and ministry may take that effect.

Luk. 15

Heb. 1

Thirdly, our neighbours, even all men, desire this goodnes of vs. As the members of the body doe one desire the assistance of the other, else would the frame of the whole body in few houres ruine and fall asunder ; so doth every man desire the goodnes of another,

2

ther, being fellow members of one body, without which he cannot any long time liue. If the mouth receiued not meate, the stomacke digested it, the liuer transmitted the blood to the heart, the heart sent it abroad to the rest of the members, and euery ioynt of the body did not his office, to the good of another; the whole body could not liue one houre. So it is in the body of the Church & Policy, if al do not labour to the good of others, it will speedily grow diseased and dye.

The poore desire the goodnes of our wealth and countenance: the rich the goodnes of our labours and paines: the King the goodnes of our loyalty and tribute: the Nobles, the goodnes of our humility and seruice: the sicke and diseased, the goodnes of our compassion and comfort: the desperate, the goodnes of our counsell and care. And such is this duty of goodnes, as that it

is



is a debt, we must euer owe one to another. Owe nothing to any man, but that you loue one another. This Motto is written on the forehead of euery man in the world: *Non solum nobis nati sumus*, Wee are not borne for our selues: and goodnes cannot be so fast bound in the affections of the heart, but it will breake out, and stretch it selfe to all that haue neede of it. Therefore truely it is sayd of that good Father: *Ani-*

Rom. 13

*ma magis est ubi amat, quam ubi animat*: The soule of man is more where it loues, then where it liues.

Aug.

Fourthly, our selues desire goodnes from our selues, it is a speciall duty wee owe to our selues. All that wee should loue or desire in our selues, is our goodnes. If wee loue any thing else in our selues, wee loue not our owne soules. Thou desirest (saith a Father) to haue good

4

Aug.

sonnes, good seruants, a good wife, a good house, good lands, nay

nay, good hofe and fhopes; and  
 doeft thou not defire to be  
 to haue thy felfe good? What a  
 thing is this, that thou fhouldest  
 defire to haue all other things  
 good, and not thy felfe good?  
 Surely thou doft crosse thy owne  
 defires, with thy owne deedes.  
 For the righteous man, nay euery  
 man liuing, defires goodnes of  
 himfelfe. But the righteous de-  
 fires nothing elfe but goodnes.  
 One thing haue I defired, & that  
 will I require, that I may dwell  
 in the houfe of the Lord all the  
 dayes of my life, to beholde the  
 beauty of the Lord, and to vifite  
 his Temple. I counted all things  
 but dung, that I might bee made  
 conformable to Chrift, faith the  
 Apoftle. And fo farre is the na-  
 ture of man in loue with good-  
 nefle, that hee glories in the ti-  
 tle, albeit he haue no right in the  
 thing, and ftormes if hee be not  
 counted a good man. But the  
 truly wife man knowing *Nihil*  
*sibi bonum, fine fe bono*: That no-  
 thing

Pfa. 27

Phil. 3

Sen.



thing is good to a man, vnlesse  
himselfe bee also good, desires a-  
boue all other things, that hee  
may bee a good man indeed. For  
so hath he the benefit of all Gods  
creatures; so are they good and  
comfortable to him; else are they  
but all to his greater condemna-

One saith, that the chiefe title  
which God in Scripture giues  
himselfe, is *Bonitas*, Goodnesse.  
Because it is the property of all  
good things to communicate and  
inlarge themselves to others.  
Therefore most agreeable to God,  
who raines downe all his bene-  
fits vpon vs; and that therefore  
all other names of God, are but  
expositions and commentaries  
vpon this name. So the proper  
name of man is Goodnes, but in  
an infinite lower degree; and all  
his other titles and stiles, be they  
neuer so great and awesfull, are  
but glosses and commentaries vp-  
pon it. And God is pleased to  
cōmunicate this name with man,  
that

*Dionis. de  
diu. nom.*

2.1

that hee might learne, that as God desires nothing in himselfe but goodnesse, nor nothing more to bee proclaimed of him then his goodnes: so man should not loue any thing in himselfe, but goodnes: nor euer thinke himselfe truely honoured, but when proclamation may bee made of his goodnes.

This I confesse, is one of the greatest goodnesse that can bee in vs, to loue nothing in our selues but our goodnes. *Alexander* hauing on a time many Philosophers with him at a banquet, would needes haue it disputed, what was the greatest thing in the world. Some of them sayde, the hill Olympus, some the Heauens, some the Sunne, some the Earth: but one of them sayd, that surely the heart of man must needes bee the greatest: for that in a moment of time it did passe through the whole worlde, Heauen, Earth, Sea and all. For *Nihil mirabile prater animam, cui mag-*

Greg.



no, nihil est magnum; Nothing is wonderfull but the mind of man, vnto which when it is great, nothing seemes great. Therefore he that hath so great a minde and heart, that nothing but Heaven contaynes it (and such a heart hath euery childe of God,) will loue nothing in himselfe but goodnes, that may bring him to the place where he would be. So by hauing this great thing which euery man hath, (for euery man hath a heart) and adding but to it the least thing in the worlde, which is goodnes: hee shall haue that in himselfe that is worth many worldes, and will make him loue nothing in himselfe but his goodnes.

Finally, goodnes is all that all the creatures of God desires of man. It is the cry of all the creatures, saith that learned Father:

*Coelum & terra, & quicquid in ijs est, undique mihi dicunt vt te amem, Domine, nec cessant hoc dicere omnibus vt sint inexcusabiles:* The hea-

uen

5

Aug.

uen and earth, and all that is in  
 them, speake vnto mee O Lord,  
 that I shold loue thee; nor do they  
 at any time cease to speake the  
 same to all men, that they might  
 be inexcusable. And what is this  
 voyce of nature, but that wee  
 should haue this goodnes which  
 proceedes from the loue of God?  
 Hence hath the lawe ordayned,  
 that if thy neighbours Ass fall  
 into the ditch, thou shouldest lift  
 him vp; not onely in respect of  
 thy duty to thy neighbor, but also  
 to the beast which stands in need  
 of thy helpe, of thy goodnesse.  
 And it is also commanded, that  
 thy beast should rest the sea-  
 uenth day: it is a goodnes thy  
 beast desires of thee. Besides, thou  
 must not mouzel the mouth of the  
 Oxe that treads out the corne:  
 that duty of goodnes thy Oxe  
 desires of thee. And hence it is  
 sayd, that the righteous man re-  
 gardes the life of his beast.

And because wee doe not per-  
 forme this duty of goodnesse to  
 the



Rom.8

the creatures, therefore doe they  
grone and sigh, as people vnder  
a cruell Tyrant, to bee deliuered  
from the bondag and cruelty vn-  
der which wee hold them. And  
I maruell in my heart, when I se-  
riously thinke on it, wee doe not  
heare them sigh and grone. For  
surely they speake in their lan-  
guage aloude: and if our horrible  
sinnes did not strangely deafe vs,  
wee should heare them. For euen  
for this cause, that wee doe not  
performe this duty of goodnes to  
them, but doe miserably abuse  
and tyrannize them, doe they re-  
bell against vs: the heauen drow-  
ning the earth, the ayre infecting  
our bodies, the earth denying her  
fruite, and all of them being vp  
in armes against vs, to be reuen-  
ged of vs for want of goodnesse  
to them. For neuer was there a-  
ny bloody or mercilesse Tyrant  
in the world, that did so wicked-  
ly tyrannize ouer his people, as  
wee in this Age doe tyrannize  
& abuse all the good creatures of  
God.

God. Now then, if thou hast not this goodnes to bestow all thou hast or art, to the good of others: thou art first iniurious to God: secondly iniurious to the Angells: Thirdly iniurious to Man-kinde: Fourthly iniurious to thy owne Soule: Fifthly iniurious to all the creatures. Most iniurious art thou to God, because thou rebellest against him; to the Angells; because thou grieuest them; to Man, because thou doest not loue him: to thy selfe, because thou hatest thy own Soule: to the creatures, because thou abusest them.

Seeing then, all that God and Angells, Men and thy own Soule, the heauens, and all the creatures desire of thee, is thy goodnesse: thou art taught hereby to regulate and order thy affections and desires towards all men, according to the same rule: namely, not to desire that they might be rich, honorable, learned, beautifull or the like: but to desire that they might be good, godly, pious, gra-



gracious, and in all manner of conuersation godly.

And not onely so, but withall, that they may grow in goodnes; for that also doth God, Angels, men, our selues, and the creatures desire of vs. *Solus Deus melior esse non vult, quia non valet*, saith that deuout Father: Onely God it is that will not be better, because he cannot be better; but with men, it must not be so. *Minime pro certo bonus es, si non vis esse melior, ubi incipis nolle esse melior, ibi desinis esse bonus.* For a truth thou art not good, if thou desirest not to be better: For where thou beginnest not to desire to be better, there thou leauest off to bee good at all. Therefore we must desire that al mē may grow frō faith to faith, frō grace to grace, follow the truth in loue, & grow vp into him in all things, who is the head, which is Christ. Euen as the body from a small beginning, grows till it come to a ful stature and furniture of euery part: so must christians

Ber.

Eph. 4

Phil. 3

stians grow. This was the practise of all holy men I follow hard towards the marke for the high calling of God in Christ Iesus. Steppe after steppe did this holy man follow, till he came to the very top of holines.

Thus are wee come to the fourth and last columnne of this building, viz: the reasons enforcing this duty of goodnes. These I finde in the Text to be six. The First I called *Facilitas officij*, the facility of the duty. For it is but one duty for all, onely goodnesse. It was wont to be said, *Tria sunt omnia*: Three things includes all things: But now it is said, *Unum est omnia*, one thing is all things. Goodnesse answeres to all. At the first God gaue man 10. commandements, but because the number seemed tedious, our Sauour contracted them all into two, the loue of God, and of our neighbours. But here for our better helpe and memory, all are reduced to one, namely, *Bonitas*, Good-



Goodnesse. *Vnum necessarium*; one thing is necessary.

And yet being but one, I know not how it grows heauie ; but sure I am, that as our Sauior said, to that good young man, that had performed all the Commandments from his youth vp ; yet one thing is wanting: so he may truly say to vs all, This one thing of goodnesse is awanting. What shame is it to neglect one duety, so easy, because but one duety & no more? What shame not to do a duety so easy as is goodnes? the very name of it makes it easy: For we loue the name. And *Omnia difficilia facit amor facilia*: Loue makes all difficult things, to be of great facility. What is more easy, then to vnderstand and doe that which is good? Is it not more easy then to doe euill? Surely there is much more difficulty in doing euill then in doing good. For as nothing is more difficult then for birds to make wings against the storme, flaps to sayle

F                      against

Act. 9

against the winde and tide, Planets to moue against the motion and course of the firmament ; so is nothing more difficult for man then to fly against the blast of the Holy Ghost , to make head against the floods and stormes of his owne Conscience, and to run against the firmament of Gods commandements: all which doe mainly resist the euill actions of sinfull men , and assist the induers of Gods children. Therefore it was said to *Saul*, It is hard for thee to kicke against the pricks. Hence the wicked themselves confesse, that they are wearied in the way of wickednesse : but the godly finde no such lassitude and wearinesse in the way of godlinesse ; but doe with *David*, runne the way of Gods commandements, nay, they take more pleasure in them, then in all manner of riches ; they are the very ioy of their hearts. Therefore if goodnesse bee not easy vnto vs, we are not yet in Christ ; for vnto his,



his, the commandments are not  
grievous, His yoke is easy. And  
albeit the Philosopher saith, that  
the object of vertue, is *Bonum &  
difficile*, a good, difficult and hard  
to compass. And the wise Ro-  
man: that *Res difficilis est Virtus*.  
Vertue is a difficult point to ob-  
taine: yet that is onely: First in  
respect of the naturall man, who  
perceives not the things of the  
spirit of God, and therefore hath  
great reluctation in doing of  
good. Secondly, in that euill pre-  
sents it self vnto him, in the habit  
of good, and so makes the com-  
mission of the act more facill.  
Thirdly, in respect of the opposi-  
tion that Sathan makes by his  
manifold temptations, making  
way for the commission of sinne,  
casting blocks in the way of ver-  
tue. But simply in respect of the  
nature of the thing it selfe, good-  
nesse and vertue is much more  
facill to a man endued with the  
spirit of God, then wickednesse  
and vice. And therefore the A-

Sen.

1. Cor. 1

posse said, I can doe all things through him that comforts me.

2 The second reason I said, was *Necessitas officij*, the necessity of the duty, taken from the bond, whereby we are tyed to God, Angels, men, our selues, and the creatures: to all which, but chiefly to God, we are by so many obligations bound to performe this duty. All these doe cry vnto vs; *Bonum te fecit Deus, & tu faceres bonitatem*: God did therefore make thee good, that thou shouldest do that is good. Therefore if we haue not this goodnesse, these foure, God, Angels, man, and the creatures, shall rise vp in iudgement against vs. Miserable men that we are, who shall haue, *Deum iratum, Conscientiã mordentem, amicos inimicos, & creaturas armatas*: God angry with vs, our Conscience biting and gnawing vs, our friends turned to be our enemies, and the creatures armed against vs, and condemne vs for want of this goodnesse which they desire  
of



Sen.

of vs, and we are tied to performe to them all. The wise doe say, that the Lawes appoint no punishment against ingrate and vnthankfull men, but in respect of immanity and greatnesse of the offence, leaues it vnto God to punish; whereas they discern and appoint punishments for theeues, murtherers, and other malefactors. Let vs then take heede of Gods most seuerer iudgements for our monstrous ingratitude, who being bound vnto him so infinitely for his vnspeakeable goodnesse, haue in vs so little goodnesse, as that neyther God, Angels, Man, our selues, nor the creatures, can haue any goodnesse of vs, but all vnthankfullnesse.

But if the necessity might not moue vs, yet, *Modus officij*, the manner of the duty, which is the third reason, may worke with vs. It is greatly desired, sought for, nay besought and intreated at our hands; whereas God might

Phil. 4

haue commanded it. To deny a duty to him, who louingly desires and intreates the discharge of it, and that without our hurt, nay to our eternall good: (as the Apostle speakes, who desired a fruite that might further the *Philippians* reckoning: not a gift for himselfe, but a fruite of the spirit, euen goodnesse, that odour that smells sweete, a Sacrifice acceptable & pleasing to God:) to deny, I say, a due debt so sweetely intreated, so profitable to them that pay it, as that it enricheth them more and more, and the oftener they pay it, the more they haue, being like the treasures of Gods house, the more wee tast them, the more in-exhausted they are; to deny this debt so sweetely demanded, so profitable being performed, is great inhumanity, and no lesse indiscretion.

4

Yet if the manner of demanding do not moue vs, let *Tempus officij*, the time of performing this duty which is the fourth motiue, the



the Holy Ghost vs, stirre vp  
 this goodnesse in vs. He doth not  
 say, that which shall bee, or hath  
 beene desired, but that which is  
 euen now desired; whilst the  
 beames of Gods goodnesse by  
 the preaching of the Gospel, and  
 other infinite blessings bestowed  
 on vs, doe shine vpon vs. Euen  
 now let vs shew forth this fruite  
 of the spirit, this goodnes, whilst  
 we haue time, let vs doe good.  
 Let vs remember our creator in  
 the dayes of our youth, before the  
 dayes come, in which we will say,  
 we haue no pleasure in them. Let  
 vs euer be doing some good. *Non  
 semper aetas fuerit, componite nidos*, the  
 sommer will not last euer, let vs  
 make our nests against the sharpe  
 assaults of winter. The day will  
 not continue for euer, the night  
 comes when no man can worke.  
 Our time is but short and vncer-  
 taine; one little *nunc*, one short  
 now; therefore wholly to bee  
 spent in goodnesse. To do good  
 and distribute forget not, for

Gal. 6

Eccles. 12

Math. 25.

Luc. 16.

with such Sacrifice God is pleased. If we consider in what miserable plight the foolish virgins are that tooke not their time, or the rich glutton that abused his time, we will make more pretious account of time then we do.

And because, there is none of Gods blessings greater then time, and yet none more abused, I must not be slack in commending this argument of time vnto you something largely. For all of vs spend our times too carelesly, eyther *malè agenda*, or *nihil agenda*, or *aliud agenda*; in doing wickedly, in doing nothing, or in doing euery thing rather then that we should do. Consider therefore, I pray you, aduisedly these few arguments to stirre vs vp to the right vse of our time.

Syr. 4

Syr. 5

Consider first, the diligence of the Holy Ghost al ouer the Scriptures, in admonishing vs to preserve and make much of time, and eschew the thing that is euill. Giue not thy yeares to the cruell:

it



it is a very foolish and mad thing to give so precious a thing as is our time, to so cruell an enemy as is Sathan, spending it in his service. Redeeme the time: that is, purchase it backe againe out of mortgage, at any rate. Whilest wee haue time, let vs doe good. Infinite are the passages of Scripture, where the holy Ghost insists purposely vpon this argument of preserving our time: the day of the Lord will come as a theefe in the night, as sorrow vpon a woman in trauell, as the lightning out of the East into the West: Therefore watch, saith our Saviour, make vse of this present time.

Ephc, 5

Gal, 6

Consider withall, the examples of the creatures, who all of them obserue their times. For hauing receiued a time to worke in, they doe all their businesse they can doe in that time, and suffer not the time to spend in vaine. Therefore the Preacher tells vs, *Omnia tempus habent,*

2

There is a time for euery thing  
vnder the Sunne.

3 Consider also, the nature of  
1 time it selfe. For 1. it is short:  
lob 14 our dayes are short and full of mi-  
sery; they are but a spanne long,  
as *David* saith: a thousand yeers  
with the Lord, are but as yester-  
day that is past. 2. They are

2 swift, euen as a weauers shuttle.  
lob 7 *Infinita est velocitas temporis, pun-*  
Sena *ctum est quod vivimus, & puncto mi-*  
nus: saith the wise *Romane*, Infi-  
nite is the swiftnesse of our time,  
it is but a point or moment that  
wee live, and lesse then a mo-  
ment. 3. It is irrecoverable, as  
wordes spoken cannot bee recal-  
led, no more can time that is  
spent be reuoked, if a man would  
giue a world for it. Therefore be-  
ing so short, so swift, so irreco-  
uerable, it would be well spent.

4 Let vs then cōsider the preti-  
ousnesse of time: that deuout Fa-  
ther laments the losse of it thus:  
BETH. *Hec tempore nihil pretiosius, at ho-*  
*die nihil vilius inuenitur; Alas, there*

is



is nothing more pretious then time, and yet at this day, there is not found a thing that men make viler account of: The pretiousnesse of time is set forth vnto vs, in these three conceptions. First, in that the possession of time is very rare, seeing there is but still one time onely, and that is the present time. But for the time past, and time to come, neither of them are in our possession. As it is sayde of the Phcenix, that there is neuer but one of them in the world: so it may bee sayd of time. Therefore seeing all rare things are pretious and deare, how much more should time bee deare and pretious vnto vs, being so rare, that there is neuer but one time, and that so short as is a moment? 2. There is a place, in which one houre of time to repent in, would bee more worth then a world, and that place is Hell; where the damned spirits would giue a thousand worldes for one houre to repent in, if they had

I

2

3

had them: but can neuer obtaine it. 3. In one houre of time, euery man may so behaue himselfe, by the helpe of Gods spirit, and vse of holy meanes, that he may please God, obtaine remission of his sinnes, the grace of God in Christ, and eternall saluation. Therefore time being so pretious and vnualueable, would bee spent in goodnes.

5

Consider besides, that we are debtors of all & euery part of our time: and none of it is our own, nor doe wee owe it to one, but to many. And how foolish, or rather madde were hee, that hauing but a little stocke, and owing it all to sundry creditors, more to the least then all his stocke comes vnto, would be so prodigall and gracelesse as to cast it all at one chance of the Dice? Would you not account such a man worthy of Bedlem, and to be bound and beaten soundly till hee came to his right senses againe? Surely such is the condition



tion of euery one of vs : our stock of time, is wonderful short: for euen now wee are, and euen now wee are not: yet doe wee spend it, as if wee should neuer come to the bottom of our store.

O, saith that good Father, *Sicog-*

Bern.

*nouisses quam multa, & quam multis debeas, videres quod nihil est, quod facis :*

If thou diddest but know how much & to how many thou owest thy time, thou wouldest confesse, that all thou doest is iust nothing. 1. Thou owest to Christ

1

Iesus all thy life, for hee layde downe his life for thine. 2. Thy

2

sins past require thy life to come, to bring forth fruites worthy amendment of life: *Recogitare om-*

*nes annos tuos, in amaritudine ani-*

*ma tue :* To thinke vpon all thy yeares past, in the bitternesse of thy soule. 3. The desire of that

3

glory, which eye hath not scene, care heard, nor entred into mans heart, is another creditour to

which thou owest all thy time: And wilt thou not giue thy selfe,

and

4

and all that thou hast for this? And yet when all is done, the sufferings of this life are not worthy of the glory that shall be revealed. 4. To the last creditour, which is God himselfe, thou owest all thou hast, yea euery moment of thy life and time. For he it was that made thee, blessed thee, ministred all good things to thee; and craues the well vsing of thy time, that hee might for euer glorifie thee.

6

Bern.

If wee consider the account that must bee made of our time, it will moue vs much to bestowe it well. It will bee a most stricke one. *Omne tempus tibi impensum, requiretur à te, qualiter sit expensum:* Every houre of time that God hath bestowed on thee in this life, shall bee required of thee, in what sort it is spent. And it is most sure, that *Sicut capillus* (as the same Father saith) *non peribit de capite, sic nec momentum de tempore:* As one haire of the head shall not perish, so one moment of



of time shall not passe without being accounted for. O how strong and vnanswerable an argument will the benefit of time be against them that haue abused it! and wholly bestowed it to the dishonour of God, and satisfying of their owne lusts!

But seeing most men make no reckoning of this account; let it be considered, that time, in a most strange and speciall manner is in our possession. For of all the things of this world, onely time is our owne, and nothing else. For as that wise Heathen sayde well: *Reliqua à nobis aliena sunt,* *tempus tantū nostrum est,* All other things may be taken from vs, but time is such a thing as no Tyrant can take from vs. Time doth so adhere to our beings, that if wee lose time, wee doe in some sort lose our selues. So that hee who loseth the one halfe of his time, loseth halfe himselfe; hee that loseth all his time, loseth all himselfe; and looke how much

7

Sen.

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a man loseth of his time, so much hee loseth of himselfe. Therefore in this consideration, euery man being most deare vnto himselfe, wee should haue great care of v-  
sing our time wel, that we do not vtterly lose our selues.

88

Yet happely none of these reasons being able to worke out any respect for times priuiledge, let it not be forgotten, that the losse of time is a certain kind of death. For it is the losse of life, and what is that I pray you, but death? Yet alas, who is it that setteth any deare rate vpon the time? Who it is that inhaunceth the price of it? *Quis intelligit*, saith the learned *Romane*, *se quotidie mori*? Who is it that vnderstands how he doth daily die? *Quotidie morimur, quotidie demitur aliqua pars vite, et tunc cum crescimus, vita decrescit*. We die daily, daily some part of our life is taken from vs, and whilest wee increase and grow, our life doth decrease and fade. The house glasse which wee hourly behold,


Sen.

and



and doth now measure out my  
speech vnto you, is a perfect em-  
bleme, and resemblance of the  
losse of our liues, by the hand of  
time: for as it doth insensibly  
growe great below, so doth it  
waste and growe lesse and lesse a-  
boue, vntill it bee vtterly spent.  
Such is the spending and losse of  
mans life by time: euery moment  
deprives him of a little portion of  
life, and neuer leaues till it haue  
deprived him of all, and left him  
timelesse as the glasse is sandlesse.  
These considerations, would God  
might worke in vs some care to  
bestow our times better then we  
haue done, in piety and goodnes  
which my text desires now of vs.

The

and holiness measure our my  
  
... for as it hath inordinably  
... and ...  
... which in bee vnto the  
... is the ... and ... of  
... by ...  
... of ...  
... and ...  
... and let him  
... is ...  
... would God  
... to  
... then we  
... and goodnes  
... now of us  
... to lead to  
... I direct you  
... while, all ...  
... of the whole  
...  
The next come then that you  
... another ...  
... of the ...  
... with it





## THE SECOND Sermon.

PRO. 19. 22.

*That that is desired of a man is  
his goodnesse, or, the desire of a  
man is his kindnesse.*



As you haue beene  
graciously pleased  
to take a view of  
the front and out-  
roomes in the Pa-  
lace of goodnesse, so lend mee  
your patience, I beseech you, a-  
while, till by this Perspective, I  
giue you a full suruey of the whole  
building.

The next roome then that you  
see, affordes another argument  
out of the Text to enforce this  
duty of goodnesse : which I  
call

Raymund.

call *Familiaritas officij*, The familiarity and naturalnesse of the duty: being such, as that no creature but hath a particular goodnesse, and all for our good, without which wee could not live an hour. Therefore one saith, that *Bonitas est id, ratione cuius bonum agit bonum*: Goodnesse is that, by reason whereof, good doth that which is good. The creature is therefore naturally good, that it might doe vs some good; if then wee would enioy the goodnes of the creatures, and not turne those excellent blessings into cursings, let vs imitate them in goodnesse, seeing wee are Lords of the creatures. They haue all their goodnesse to the benefite of vs, and one of another: Let vs not bee more dull then the insensible creatures. There is written vpon euery creature these three sentences; *Accipe beneficium, redde debitum, cane supplicium*: Receiue the benefite of the creatures: doe the duty of the creatures: take heed

of



of the punishment for abusing & not imitating the creatures. If the thou wilt take the comforts of the creatures, and not doe the duty of the creatures, bee sure thou shalt not auoide the punishment: the benefit of them is, the supply of thy wants: the duty is goodnesse and thankfulness to God for that supply; the punishment madnesse, for want of that duty.

The last but not the least argument to prouoke this duty of goodnesse, I call *Excellentia officij*, The excellency of the duty: that, euen that excellent duty of goodnesse, & none else. The Pronoun *quod*, is the force of this reason: as if hee should haue sayde, That duty and none else: that particularly and alone, and none else but that. Not wisedome, nor knowledge, nor honour, nor riches, nor strength, nor beauty, nor any other thing but that, euen that goodnes which answeres to all. Truly may that bee spoken of goodnes, which the wise King spake

Deut. 28.  
28

6

Pro. 31

spake of that excellent woman; many daughters haue done virtuously, but thou surmountest them all. Many graces are commended, but goodnes surpasseth them all. There was neuer any shippe brought home any such marchandise; neuer any vineyard bore any such grapes: neuer field any such fruit; neuer wooll, any such cloath; neuer flaxe, any such linnen. For strength and honor are the cloathing of goodnes, and in the latter day, goodnes shall reioyce. To goodnes it shall bee sayd, Beholde good and faithfull seruant, thou hast beene faithfull in little, I will make thee ruler ouer much, enter into thy Masters ioy.

Mat. 25

Now the holy Ghost not without great cause hath thus fortified & enforced this duty of goodnes with so many strong motiues and reasons. Because Sathan impugnes nothing more then the progresse and successe of goodnesse. For 1. whereas the holy Ghost



Ghost commends the duty to vs, from the facilitie of it, and that in a double respect: First, because but one duty: Secondly, for that a louely duty, the duty of goodnes: Sathan labours to infringe this argument by instilling this perswasion into vs, that a good mans life is like a ring: the beginning & ending, is without beginning and ending: like a husbandmans life, euer plowing, or harrowing, or sowing, or dunging, or weeding, or reaping, still in labour: from prayer to sermons: from sermons to prayer and meditation, from that to reading and discoursing, from one holy exercise to another. Therefore not so easie a matter, saith hee, as they would make it seeme. And besides, neither is it so louely a duty, saith he, for few of any sort can away with the company of goodnes. Thus spake he in the Scribes and Pharisees against our Saviour Christ: Doe any of the Rulers belecue in him?

2. Where-

2

Iob 21

2. Whereas it is recommended by the necessity of it, hee labours to take off that argument, as hee did in *Pharaoh*, Who is the Lord that I should obey him? As in those wicked: Who is the Almighty that wee should serue him? and what profit should we haue, if wee pray vnto him? 3.

3

Whereas the duty of goodnes is commended, in that it is desired and entreated of vs, hee perswadeth and suggesteth that goodnes, piety, religion, and holinesse, are but matters of forme and policie; else they would bee more strictly commanded, and the neglect more seuerely punished. 4.

4

Sap. 2

Whereas the argument of the present time enforceth the duty; hee perswadeth, (as wee may see him speake out of the mouth of the vngodly crue in the olde worlde, & as hee speakes in the liues generally of all sorts of men in this euill world:) Our time is short, come let vs enioy the good things that are present: let vs vse

the



the creatures as in youth, let vs fill our selues with new wine, let vs annoint our selues with the best oyntments, let not the floure of our time passe away, let vs crown our selues with rose buds; let none of vs go without his part of voluptuousnesse, let vs leaue some token of our pleasures eue-ry where, for this is our portion, this our lot. This perswasion he vied with the rich man in the Gospell, whose sentence was, *Hæc nocte repetent animam tuam*, This night will they fetch away thy Soule, and then whose shall all these things be?

Fifely, whereas it is commen-  
ded vnder the reason of natural-  
nesse, he labours to perswade that  
it is most vnnaturall, as the wic-  
ked speake in the Psalm: Whilest  
men doe good to themselves, e-  
uery man will speake good of  
them; but not whilest they doe  
good to others, and our selues are  
the nearest to our selues. There-  
fore in nature we should haue all

care of our selues. Lastly where it is commended vnder the title of excellency, Satan perswades that the most excellent things are, honours, riches, carnall pleasures, fleshly delights, ease, greatnesse, and the like: euen as *Ieroboam* did with the *Israelites* touching the golden Calues: These are thy Gods O *Israel*, that brought thee out of *Egypt*: and as he did to our Sauiour, shewing him all the kingdomes of the world, as the most excellent things, and to be preferred before all goodnesse, all duties to God or man. Therefore our good God knowing that Sathan by might and maine opposeth the growth and thrift of goodnesse, doth here thus strongly enforce it, by a sixe fold cable of reason.

But alas, for all this, so little do all these motiues preuaile, and so much doth Sathan, that it may be said of the greatest part of men in our times as truely, as one spake truely and merrily of the

Pope



Pope ; that all his holinesse was in his heeles, and for that cause men desired so much to kisse his foote : so all our goodnesse is (at the best) in our lips, but for the most part in our heeles, and on our backs; & therefore we make so many kisses and applauses, and seruices on our heeles and backs; many meane men (God knowes) carying as much cost about their heeles, as our best noble men within this forty yeeres wore about their heads. And this is the greatest part of our times goodnesse.

But now that I am speaking of the excellency of this duety, I should doe you wrong to conceale any part of her beauty from you. Acquaint your selues therefore, I pray you with these three considerations, to the end you may the better be acquainted with the excellency of goodnesse. The first is, what kinds of goodnesse there are. The Second, what rules of goodnesse are to be obserued

serued. The third, what are the euidences and markes of goodnesse.

1

I finde but three kindes. The first is, preserving goodnesse. We must not doe good to our selues onely, but to all others, in labouring to keepe and preserve them from the contagion of sinne: from falling from grace and their most holy calling and profession ; and that by all meanes, as well example of life, as speeches seasoned with salt. For it is the mayne scope of mans life in this world to draw others to saluation. So did *Barnabas*, who comming to *Antioch*, and seeing the grace of God that was giuen them, confirmed them therein, exhorting that with purpose of heart they would cleaue to the Lord.

Acts. 11

2

Math. 5

The Second is, vniting goodnesse, to set men at vnity, who are at variance. Hence Christ calls peace-makers the children of God. For no sonnet resembles his father so much in any quality

as



as those resemble God, that make peace. For God makes men to be of one mind in a house, and so will the children of God also labour to do.

Psal.67

There is another kinde of goodnesse, called communicating goodnesse : and this hath foure steppes or degrees. For first, we must communicate temporall things vnto the necessity of the Saints. And for spirituall things and blessings, as euery man hath receiued, so must he distribute. Secondly, we must bee plentifull in the workes of mercy : not in being good to some, and not to others : but in being rich in good workes to all. Charge them to bee rich in good workes. Herein we must be like *Dorcas*, who cloathed the poore with garments shee made at her owne cost. Like the good woman who opens the palme of her hand to the poore : like good *Iob* whom the loynes of the poore blessed. Thirdly, wee must bee

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Rom.12.

1.Pet.4

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1.Tim.6

A&s 9

Pro.31

Iob.31

1.Reg.18

4

Luc.21

2.Cor.8

much in goodnesse : which is in communicating to others abundantly the blessings wherewith God hath stored vs, not in louing onely , but in liberall supplying their wants also. As *Obadiab* did in spending his liuing and ventring his life , to hide a thousand of the Lords Prophets from the rage of wicked *Iezabell*. Lastly, we must bee super-abundant in goodnesse, like the poore widow, that would rather want her selfe, then be wanting in the contribution of the Lords treasury ; and therefore cast into the Corban two mites , euen all she had. So that we must relieue the wants of others as wee are able , and sometimes aboue that we are able, as *Paule* said of the *Corinthians*, that to their power and beyond their power, they were willing to minister to the necessities of the brethren.

Now are we to know what are the rules to be obserued in goodnesse, and those I finde to bee 4.

The



The first rule is, that we must doe good onely of that is our owne. No robbing of *Peter* to pay *Paul*. No dealing vniustly with any to doe good to others : such Sacrifice God abhorres. Hence *David* would not offer burnt Sacrifice of that which cost him nothing, which was not his own. Secondly, we must doe good with alacrity and cheerefulnesse : for God loues a cheerefull giuer. Therefore one saith very aptly, Well doing must proceed from well wishing, for such as is the affectiō, such will be the action. Therefore we must giue freely, else it is no gift. In doing good we must not bee hucksters, wee must not truck one for another, for euen Publicans and sinners doe the same. Therefore one saith truely, *Danda sunt beneficia, non foeneranda*: Good turnes and benefites are freely to be giuen, not couetously put to vsury. Thirdly, the next rule is, that we so giue to others, that we disable not our selues, from iust maintenance

11. 61

1. Cron. 23

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2. Cor. 9

Ambr.

Last.

Act. 11

4

nance of our selues. All sent succour to the brethren, but yet it was according to their ability: but herein I neede not spend much argument, for our age giues not a man of this excesse. The last rule is, that wee must doe all the good wee can, within the compasse of our calling; and not so onely, but also hinder all the euill wee can hinder by any meanes.

X

But here some may obiekt vnto me, God himselfe doth not all the good hee may doe, nor yet hinder all the euill he may; therefore neyther are we bound to do it.

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Rom. 3.

2

For satisfaction hereof, I say, that in this behalfe we are not to imitate God. First, because wee are subiect to that Law, Thou shalt not doe euill, that good may come thereof: but God is not subiect to any Law, no, not to his owne Law: besides, hee hath power to dispence with it; so haue not wee. Secondly, hee

is



is able to draw good out of euill, and light out of darkenes, which we cannot doe. Thirdly, God is the generall good; wee are the particular good. Now, betwixt these two there is great difference. For the particular good must procure all the good, and hinder all the euill it can, within his calling: but to the nature of the vniuersall good, there are these three things appertayning. First, that all things bee good in some measure of goodnesse. Secondly, that some things be better then others. Thirdly, that those things which are defectiue in goodnesse, that is, all euill things, should be ordayned to the common good. As for better explanation: In a well ordered house; first, all the parts thereof are good in their kind. Secondly, some are better then others, and of more maiesty and vse: vessels of honor & dishonor. Thirdly, those parts of the house that are destitute of goodnesse, as

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2. Tim. 2.

sinkes, draughts, and such voyding places, (seruing for base, yet necessary vles) are ordayned to the common good of the whole house, and so, as that it cannot want them, without a great inconuenience. And therefore if the master builder (to preuent these particular euills) should leaue them out of his building, he should preiudice and hurt the common good of his house, which cannot bee without them. So hath our God prouided in this goodly building of the World, that euery man should bee good in his nature and kinde: and that some should be vessels of honor, better then the rest, and withall that the wicked and impenitent, which are the sinkes and draughts to keepe the rest of the house sweete, should for the common good, exercise, and seruice of the whole house, be tollerated as necessary, though stinking and noysome euills.

3

Next are wee to consider the  
markes



markes and evidences of goodnesse; that it may bee knowne of every man. It is so painted out in the holy Scriptures, and in such broade characters, that even runners may reade them. Therefore if you would know where goodnesse is by the head, you must obserue these foure enrollements, First, her witnesses. Secondly, her seales and assurances. Thirdly, vthers. Fourthly, her attendants.

First, the witnesses which testifie for goodnesse, are to bee found out. For if witnesses bee needefull in euery doubtfull case, then to prooue where true goodnesse is, witnesses will bee most needefull. If you please to call for them, Saint *Paule* hath rankt them for you into a short but sweete summe. These witnesses are without all exception; they wil proue infallibly where goodnesse is: Let vs produce them. The first witness, is a care to come out of our sinnes. The second

I

2. Cor. 7

2 cond is, a clearing of the Con-  
 3 science, by a true and vnfayned  
 4 repentance. The third is, an in-  
 5 dignation against sinne, and our  
 6 selues for our sinnes. The fourth  
 7 is, a holy feare to fall into any sin  
 againe. The fift is, a great de-  
 fire to be out of that fearefull and  
 damnable estate. The sixt is a  
 zeale of Gods glory. The sea-  
 uenth is a punishing and taking  
 vengeance of our selues for our  
 sinnes, that God may not punish  
 vs nor take vengeance on vs, here  
 or hereafter. Examine the good-  
 nesse of thy heart by these wit-  
 nesses: If these witnessse for thee,  
 then happy art thou that euer  
 thou wast borne: if not, labour  
 to get these witnesses; but take  
 heede of suborning them.

2 The scales and assurances of  
 goodnesse, come next to be exa-  
 mined. Call for them of Saint  
 2. Pet. 1 1 *Peter*, they are also seauen in num-  
 2 ber. The first of them is a liuely  
 faith working by loue. The se-  
 cond is, a sound knowledge of  
 God



God in Iesus Christ. The third is, temperance in all the good creatures of God: the fourth is patience to beare sweetely whatsoeuer God shall please to lay vpon him. The fift is godlinesse, not to stagger or swerue from the commandements of God for any disaster. The sixt is, brotherly kindnesse in dispensing the blessings of God. The last is, loue of God and man, euen our enemies, that they may not want the vttermost of our helpe in body, goods, and minde. If these things be amongst vs, and abound, wee shall neuer bee vnfruitfull in the knowledge of our Lord *Iesus Christ*: These seales make our calling and election sure, for if these things be in vs, we shall neuer fall. Let our labour bee to get these seales of goodnesse, to seale vnto vs the inheritance of Heauen.

But the better to know this noble Empresse, this goodnesse, we must also behold her vsuers.

For

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Gal. 5

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For as Kings and noble Personages are knowne by their vsuers, euen so is goodnes. Now shee hath not only one, but fīue seuerall vsuers; no quarter waiters, they waite all at once. The first is called loue, for all true goodnesse proceeds from loue. The second is ioy, for goodnes reioyceth whē it doth any good. The third is peace, for euen the peace of God which passeth all vnderstanding, is in the heart of him that loues goodnes. The fourth is long suffering, for no iniuries can abate his goodnes. The last is gentleness, to entertaine sweetly all occasions of doing good. And then followes goodnes. All these I call vsuers to goodnes, because they leade and conduct goodnes to all her honourable actions: for these make the way for goodnesse to worke.

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In a word, the last meanes to know goodnes by, is her attendants. They are not many, but they are very excellent: you may  
euer



euere know her by them. They are but three : as Saint *Paul* accounts them ; but they are worth all the glittering traynes of Kings and Emperours of the world. One of them is called Faith, a fit attendant to waite on goodnes and all great personages. The second is Meeknesse, the sonne and heire of Faith, euermore at the heeles of goodnes, that shew swell not with any conceite of her owne worth. The last is Temperance, another of Faiths issue, to bring goodnes onely necessities, and to keepe off all superfluities.

Thus goes goodnes attended, you easily may know her by her traine, no King in the worlde is so nobly attended. For seldome doe such seruants as these get any roome to serue in with great personages. Onely goodnes giues them entertaynement, else they might goe a begging. For who will admit into his seruice, such poore, base, bare, leane, hunger-bitten strangers, as faith, meeknesse,

Gal. 5

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nesse and temperance; but I must make an end. Thus you see what a worlde of excellent matter my theame offers mee: euen a whole body of Diuinity, an Ocean of learning. But I must now be contented to haue brought you thus faire acquainted with goodnesse: in hope that Gods grace may so work the loue of it in your harts, that you may be enamoured and rauished with the wonderfull beautie of it.

And that this beautifull *Rahel* may possesse the loue of your hearts, the onely way is, to put away that bleare eyde *Leah*, the loue of the world; for the loue of goodnesse, and the loue of this world can neuer stand in any league together. The sicke person though hee change his bedde and lodging neuer so oft, hath neuer the better rest, because hee carries his sicknesse with him, the cause of his vnrest. So though we lie neuer so soft, though we think neuer so well of our selues, yea



except wee put away the loue of our goods, which doth hinder euermore the loue of goodnes, we shall neuer become the children of goodnesse, or heires with God.

Temporall things, may wel be compared to the tree that the Elephant leanes vnto, that beeing halfe cut thorow, deceiues him when he leanes vnto it. Like vnto mandrage, which if duly taken, is good phisicke, but if immoderately, it casts one asleepe, congeales the spirits, and killes the naturall faculties: So doe riches and the things of this life, if we loue them immoderately; they cast vs into strange dreames, make vs growe colde in deuotion and religion, congeales our affections, and in conclusion kils both soule & bodie. Like the seedes of henbane, which kill all birds sauing Sparrowes, to whom they are nourishing food: & it kils not the, as one saith, because their veines are so narrow, that the fumes of it cannot

*Auicenna.*

Syr. 39

not passe to the heart, to kill it, as they doe to other creatures. So temporall blessings doe not hurt the godly, as they doe the wicked; because they haue the narrowe veines of knowledge and pittie, so that the deadly fumes of that henbane, the loue of worldly things, neuer passe to the heart: If riches increase, if honours increase, they set not their hearts vpon them. For as the Wise man saith, *Omnia bonis in bonum*, All things to the good & godly are turned to good. If then we will giue our own soules satisfaction, touching this excellent duty of goodnes, which is *Totum hominis*, All that can be desired of a man: let vs not leane to this false deceivable tree of the world, that is cut thorough and deceiues and ruines all the Elephants and mighty men of the worlde, that leane vnto it: nor let vs so greedily swallowe this Mandrage which stupifies our vnderstandings and reasons

con.



congeales our deuotion, & goodnesse, and casts vs into a dead sleepe of security. Nor let vs aduenture vpon this henbane, that so soone kills the heart, except we bee assured of our selues, that we are those holy Sparrowes, that will not suffer the fumes of it: that is, the loue of the worlde to possesse our hearts. For it is this goodnes onely, that is like vnto *Salomons* siluer, and answereth vnto all. I know the world doth like much better of *Salomons* siluer, then of *Salomons* goodnesse: but it is for want of that acquaintance with goodnes, that they haue with siluer. *Cicero* saith, that in his time, *Nihil erat tam popolare quàm bonitas*; There was nothing that the people of *Rome* affected more then goodnes; and what made goodnes so popular, but the practice of it, and the number of excellent persons, as *Cato*, *Fabritius*, and many more, who loued and countenanced it? Such men are the very barres, gates,

Ecclesi. 10

chrys.

Clem. in  
Itiner. lib. 1

gates, and brazen walles of king-  
domes. Therefore one sayd wel,  
that in a kingdome well gouer-  
ned, the want of one good man  
was more, then the famine of  
bread and wine. For wee haue  
seene God send a famine for the  
demerits of one man, and after  
that, abundance for one good  
mans sake. What goodnes hath  
a common-weakth, if it haue no  
good men? And what wants it  
if it want not good men? To  
which purpose is that, one re-  
ports of Saint *Peter*, that he heard  
Saint *Peter* speake it: That if *Abraham*  
had not interceded, when  
God burnt *Sodome* and her three  
sisters with fire and brimstone  
the whole world had been burnt  
so wicked was the whole world  
at that day: and yet at *Abraham*  
prayer, the iudgement fell onely  
on *Sodome* and her three sisters.  
And surely it seemeth, that the  
prayer of *Lot* saued *Zoar*, albei  
the Inhabitants were most flagi-  
tious and wicked men. And o  
suc



Aug.

such value are good men, that a Father confesseth, whensoever he heard a knell ring for the dying, his soule was sore perplexed, whether hee should pray for the good that die, that they might liue longer, or the wicked that liue, that they might liue better. For that there is as great reason to weep for the life of the badde, as for the death of the good. All this that I haue sayd, is to shew the vnualluable worth of goodnes & good men, and what preseruatiues they are to that State wherein they liue and are cherished.

Now must I then conclude all I haue to say, in these three observations out of the Text.

The first is, that vnder this one vocable of Goodnes, is comprised all the substance and marrow of piety, religion and honesty; and vnder that word, Man, euery man liuing of what condition soeuer: whereby we may be put in minde of an excellent grace, that should be amongst vs: namely,

ly, vniity. That wee should be  
all, *Tanquam vñ vnus*, As one  
man in euery thing that tends  
to the glory and preservation of the  
Church and Policy; to bee the  
one, is to bee all and more than  
all: to be more or lesse than the  
one, is in the end, to be none and  
lesse than none.

Diuision is an ill companion  
to glory, perpetuity and safety.  
A house diuided, a Kingdome,  
City, cannot stand. Truth that  
cannot lie, hath spoken it, and  
those diuided shall surely feelee it.  
One is the beginning of all num-  
bers, without which no number  
can bee, into which all numbers  
are resolued, and by addition of  
which, numbers are multiplied.  
So God hath of one blood made  
all nations of men; nay, wee are  
all the of-spring of God himselfe  
who is *simplicissima unitas*, The  
most simple vniity. And we can-  
not bee of the number of his chil-  
dren, except wee beginne, conti-  
nue, and end in one; nay, resolue  
all

Acts 17



all as one man; and so by addition of this one, shall we be multiplied as the starres of Heauen which cannot be numbred.

All excellent things in nature are but one: one Firmament, one Sunne, one Sea, one Earth, one Fire, one Ayre, & euery pretious stone, is but *vnio*, an vnion of many beauties and perfections in one body. All excellent things aboue nature are but one: one God, one Faith, one Hope, one Charity; so in my Text, one man, one goodnes: therefore if wee will bee excellent any kinde of way, in nature, or in grace, wee must be one. As many members make but one body, many branches but one tree, many graines but one loafe, so many persons by faith and loue, make but one Church. My doue, my vndefiled is but one, saith Christ. Ye are all one in Iesus Christ, saith *Paule*: there is neither Iew nor Gentile, English nor Scottish, bond nor free, male nor female; but all are one.

Can. 6

Gal. 3

all

Gen. 45

Gal. 5

one. What then? Then fall not out by the way, saith *Ioseph* to his brethren: If you bite and deuour one another, take heed ye be not consumed one of another.

Charity and loue is like the cement and mortar, that of many stones and those different in nature, makes one wall, able to keep off the violence of many stormes. Like the seed *Pistillij*, that of sundry peeces of flesh in one pot, makes not onely good broth, but also one firme lump. For wheresoeuer the seeds of charity sowne in the heart by the holy Ghost, do boyle, they work a sound conjunction of natures in themselves most diuided. Wheresoeuer is *bonitas*, goodnes, there all mē are but as one man: euery one labouring the good of another, as his own. The Poets feigne, that the three Gorgons being three most beautifull sisters, had all three but one eye, which they lent one to another by turnes: so must wee lend not onely all the eye of the heart,

but



but euen all the good wee haue  
receiued to the good of others.  
For as there are many members of  
the body, yet but one heart to  
impart life to them all: so albeit  
wee are many, yet must we haue  
but one heart: the multitude of  
beleeuers haue but one heart, one  
soule. God will giue them one  
heart, and put a new spirit in-  
to them. Shall the wicked say,  
*Marsupium sit unum*, let vs haue  
all one purse, and shall not wee  
much rather say, Let vs haue one  
heart? Beholde how good and  
ioyfull a thing it is, for brethren  
to dwell in vnity? First, it is good.  
Secondly, pleasant. *Et nullus bo-  
ni sine socio, iucunda possessio*, With-  
out a cōpanion, there is no plea-  
sure in any possessions. Thirdly,  
it is deare; for brethren: and  
what more deare then they?  
Fourthly, it is safe: for *in unum*,  
they dwell in vnity. Many vali-  
ant souldiers are not easily over-  
come: many stickes in a bundle,  
many small hayres in a lace are

Acts 2

Ezek. 11

Pro. 1

Sen.

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not

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not easily broken, by the strongest man.

Consider, that this goodnesse is the true stampe, figure, feature, and shape of a perfect man, and deliuevs vs all the dimensions of a good Christian. Would you make choyce of seruants? Here is their full dimension, goodnesse. If he haue it not, he is no fit seruant: for he is not man, but beaſt. Will you haue a wife choſen out of the multitude? Beholde here is her dimension too, euen goodnesse. If ſhe want this, ſhe is no fit wife. Would you haue a magiſtrate to your liking? Here is his dimension alſo, euen goodnesse. Would you haue an excellent preacher? Here is his dimension, goodnesse. If they want this, they are no fit magiſtrates, no fit preachers. And the ſame man we ſay: of all ſorts of men. O that God would giue vs the goodnesse of his grace to chuſe our wiues, and ſeruants, our magiſtrates and preachers by this dimension. Then how happy ſhould



should masters of Families be in their wiues and seruants? How blessed should the Church bee in their magistrates and preachers?

What mischief the want of this direction works in all estates is well scene, and lamentably felt. But especially if the seruants of kings and Princes be not aduanced for their goodnesse. If the wife and seruant know not God, feare him not, leade not a godly and Christian life, they are ill chosen wiues and seruants. If the magistrate and the preacher doe not the like, and make a Conscience of all their wayes; they are but staynes to their places, and banes to their owne Soules. It is not wealth, nor wit, nor beauty and kindred in wiues: It is not sharpenesse of witte, excellency of shape, Learning, wisdom, nor other excellent qualities in seruants, that makes them fit, but onely goodnesse. It is not witte, and experience and skill in the Lawes and policy, nor eloquence

and profoundnesse in the magistrate and preacher that makes them fitte: but onely goodnesse. For that is the whole dimension of an excellent man, and what hee wants of that, hee wants of Man.

3

Lastly, seeing goodnesse is such, that it delights God, Angels, men, and all the creatures, and every good giuing & perfect gift, is from aboue: Let vs labour by all holy meanes to acquaint our selues with this goodnesse, that so we may procure the continuance of Gods goodnesse to vs, and turne away his iudgements from vs. You cannot but remember how that for want of this goodnesse amongst vs, God hath taken his goodnesse from vs, and scourged this kingdome with many plagues: Fires consuming many townes, and much treasure and riches: and after fires, waters drowning many townes, and much lands. And after waters, pests and sicknesse.



wasting and wandring thorowe  
 the veines of this land. And after  
 all these, worse then all these, a  
 deadly vnrecoverable blow,  
 which striking at the roote, lopt  
 away the noblest, highest, and  
 chiefeest branch, the right eye of  
 this land, the glorious Sun-rising  
 of a happy succeeding age, the  
 very ioy of our hearts took away,  
 I say suddenly, and for our sinnes,  
 for our pride, whoredome and o-  
 ther monstrous impieties; for  
 want of goodnesse, I say it againe  
 and againe, for want of goodnes.  
 Let vs take heede that our sinnes  
 prouoke not God any more: For  
 as the wise Roman said well: *In*  
*illa die qua inferant nauigia, absor-*  
*bentur*: In the same day that the  
 shippes seeme to dally and play  
 with the Ocean, in the same day  
 are they swallowed vp. So was  
 it with vs then, and so now: wee  
 were vnder sayle, top and toppe-  
 gallant: but suddenly a storme  
 came, that not onely made vs  
 strike sayle, but brake our maine

Pr. Hen.

Sen.

Pr. Char.

Iob. 5

maſt cloſe to the hatches. God grant it neuer bee ſo any more with vs. The *Iſraelites* would not let *Danid* goe out to battell, leſt they ſhould extinguish the light of *Iſrael*: How much more ought our care to be, that our vngodli- neſſe and impieties put not out the light of *England*? For our ſins are more like to do it to vs, then *Danids* battles to them. God in his greateſt mercy continue his goodneſſe to vs, that this bleſſed ſparke of our hope, this glorious beame of our comforts, be neuer put out, bee neuer eclipsed: but that he may come to his graue in a full age, as a ſhock of corne commeth in, in his ſeaſon: that the ſtones of the ſielde may be at league with him, and the beaſts of the field at peace with him; that there may be peace in his Ta- bernacle all the dayes of his life, and in his death, the peace of God, A-  
men.

FINIS.



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Goodness.

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le. And goe out to battell, left  
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of Iustice: How much more ought  
care to be, that our godli-  
ness and wisdomes should not  
the light of England. For our sins  
are more like to do it, then  
Iustice, parties to Iustice. God in  
his greatest mercy continue his  
goodness to vs, that his blessed  
spark of our hope, this glorious  
crame of our comfort, Iustice  
but our beuener, eclipsed: but  
that he may come to his grace in  
a full age, as a sheaf of corne  
committed in his season: that  
the thones of the filds may be  
a league with him, and the beasts  
of the fild as peace with him; that  
there may be peace in his Ta-  
bernacl all the dayes of  
his life, and in his

death, the peace

of God, A-

men

1577



L O N D O N :

Printed by *Nicholas Okes*, dwelling in  
Foster-lane, 1619.



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